

HISTORY
OF THE
LUTHERAN CHURCH
IN
NORTH CAROLINA



COMPLIMENTARY

UNITED EVANGELICAL LUTHERAN SYNOD
OF NORTH CAROLINA

L. Conrad.....President

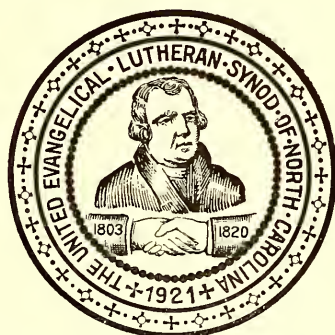
G. F. Schott, Jr......Secretary

1803 Sesquicentennial 1953



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99
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In
NORTH CAROLINA



Edited by: JACOB L. MORGAN, D.D., LL.D.,
BACHMAN S. BROWN, JR., D.D., AND JOHN HALL, D.D.

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UNITED EVANGELICAL LUTHERAN SYNOD OF
NORTH CAROLINA

1803 - 1953

PREFACE

This volume is the outgrowth of a series of actions taken by the United Evangelical Lutheran Synod of North Carolina dating back to the year 1925. At its convention that year, the Synod adopted the following: "That a committee of five be appointed whose duty shall be to seek and secure such source material as will be valuable in the making of a true and accurate history of the North Carolina Synod, of the Tennessee Synod, and of the United Evangelical Lutheran Synod of North Carolina. That the personnel of said committee be not changed, except from necessity, for a period of ten years." The Reverends C. A. Linn, D. I. Offman, P. J. Bame, George H. Cox, D.D., and Prof. W. T. Whitsett, Ph.D., were appointed as the committee.

In 1932, this committee recommended that a committee of six, two from each conference, be appointed to write a history of the United Evangelical Lutheran Synod of North Carolina, the said history to be completed within the next five years; and that Dr. W. T. Whitsett be Editor-in-Chief of said history. This was adopted, and the following were appointed as the committee: Editor-in-Chief, Dr. W. T. Whitsett; from the Eastern Conference, The Reverends D. I. Offman and B. S. Brown, Jr.; from the Southern Conference, The Reverends P. E. Monroe, D.D. and L. L. Lohr, D.D.; from the Western Conference, The Reverends A. R. Beck, D.D. and M. L. Stirewalt, D.D. Upon the death of Dr. Whitsett in 1934, Dr. M. L. Stirewalt was appointed Editor-in-Chief. The committee was confronted with difficulties that made progress slow; and in its report to Synod in 1947, it suggested the desirability of a joint meeting with the Committee on Historical Work to consider methods and plans of procedure for further prosecution of the work. In his 1948 report, the President of Synod recommended that the Executive Committee of Synod be authorized and instructed to delegate to a present committee of Synod, or a special committee which shall be appointed, full responsibility for planning and directing an appropriate celebration of the Sesquicentennial of Synod in 1953, including the publication of the history of Synod to be ready for distribution the year of the celebration. This recommendation was adopted with the specific understanding that the action conferred upon the Executive Committee authority to change, merge or discontinue the existing committee on writing the history of Synod. At a joint meeting of the Committee on Historical Work and the Committee to write the History of Synod held August 25, 1948, it was decided that the best way to handle the matter of writing a history of Synod would be to place the work in the hands of an Editorial Committee, and the following were selected to serve as this committee: Dr.

Jacob L. Morgan, Chairman; Dr. M. L. Stirewalt and Dr. C. L. Miller. This action was approved by the Synod at its 1949 convention, and it was further voted by the Synod, to discontinue the old Committee to Write the History of Synod. Responsibility for directing the work was placed in the hands of the Committee on Historical Work, and the writing of the history was delegated to the Editorial Committee.

In December, 1950, Dr. Stirewalt indicated that he would not, for various reasons, be able to proceed with the work; and in January, 1951, the condition of Dr. Miller's health became such that it was necessary to relieve him of his duties. Both of these men had done advance work which proved helpful to their successors. In January, 1951, the Reverend B. S. Brown, Jr., D.D., was appointed to take the place of Dr. Stirewalt and the Reverend John Hall, D.D., that of Dr. Miller. The passage of time had also necessitated changes in the personnel of the Committee on Historical Work. Members of this committee, as of 1952, are the Reverends Jacob L. Morgan, D.D., LL.D., B. S. Brown, Jr., D.D., John Hall, D.D., George F. Schott, Jr., C. N. Yount, and Professors H. R. Greenholt, Ph.D., and R. Brown McAllister. Members of this committee have given valuable assistance to the Editorial Committee in many ways.

The outline of the book is indicated in the table of contents. The Narrative Section was written by the Reverend B. S. Brown, Jr., D.D. and the section on Educational Development by the Reverend John Hall, D.D. The Sketches of Congregations were written by Dr. Jacob L. Morgan, and the material in the Tabulated Section was also assembled and arranged by him. Acknowledgement should be made to Pastor C. N. Yount, a member of the Committee on Historical Work, and also other pastors and laymen, for their valuable assistance.

Sketches of congregations located in territory now embraced by the South Carolina and Virginia Synods are not included, since these may be found in the histories of those Synods. The sketches of the several Auxiliary Organizations were prepared by members of those organizations. Mrs. Aubrey Mauney wrote the History of the Women's Missionary Society, The Reverend Leroy C. Trexler that of the Luther League, and Mr. Leon M. Rivers that of the Brotherhood. Material on the Children's Work was prepared by Mrs. E. K. Bodie.

Limited space does not permit the listing of all titles and authors of material that has been consulted in the preparation of this volume. The committee and the church are indebted to Dr. M. L. Stirewalt, Sr., for the preparation of a comprehensive bibliography of books, articles in periodicals, etc., which are related to the period under review; and a copy of this will be preserved in the Archives of the Synod for future reference. The largest

single source from which material has been drawn is the Minutes of the two Synods. Complete files of which are preserved in the Archives. Much information was also obtained from the following histories: History of the German Settlements and the Lutheran Church in North and South Carolina, by Dr. G. D. Bernheim (1872); History of the Evangelical Lutheran Tennessee Synod, by Dr. Socrates Henkel, (1890); History of the Evangelical Lutheran Synod and Ministerium of North Carolina, by Bernheim and Cox (1902); History of the Evangelical Lutheran Synod of South Carolina (1924); History of the Lutheran Church in Virginia and East Tennessee (1930). The Moravian Records, the N. C. Colonial Records, the Helmstaedt Reports, and the Diaries of Paul Henkel and J. G. Arends are a few of the other sources which have furnished valuable background information.

The committee recognizes the incompleteness of its work. The desire of the Synod to have the history ready for distribution at its Sesquicentennial celebration did not give its present members time for research and investigation that might have resulted in the discovery of important information; and the lack of space made it necessary to omit much available information that would have been of interest and value. Nor is it unmindful that in a work of this character, errors of fact and unintentional omissions are inevitable. In view of these things, it would suggest that such errors and omissions, wherever possible, be corrected in official copies preserved by the Synod, and that provision be made for continued research and investigation.

—By THE COMMITTEE.

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TO THE GLORY OF GOD, AND
IN MEMORY OF

ADOLPH NUSSMANN AND JOHANN GOTTFRIED ARENDS

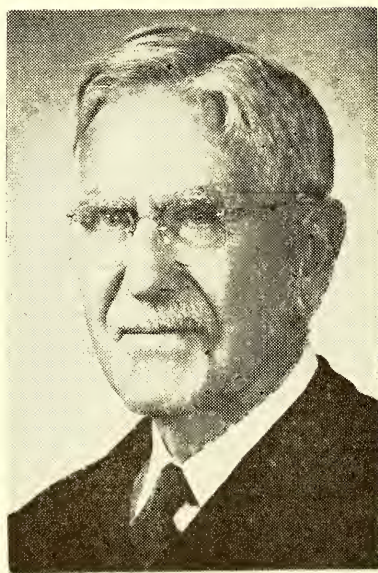
*the first regularly called ministers in North Carolina
this volume is dedicated*



The Rev. Jacob L. Morgan,
D.D., LL.D., *Chairman*



The Rev. Bachman Storch Brown,
D.D.



The Rev. John Hall, D. D.

COMMITTEE ON HISTORICAL WORK

THE. REV. JACOB L. MORGAN, D.D., LL.D., *Chairman*

THE REV. JOHN HALL, D.D.

THE REV. B. S. BROWN, D.D.

THE REV. GEO. FREDERICK SCHOTT, JR.

THE REV. C. N. YOUNT

PROFESSOR R. BROWN MCALLISTER

PROFESSOR H. R. GREENHOLT, PhD.

GENERAL
NARRATIVE



CHAPTER I

GERMANS COME TO NORTH CAROLINA

History is more than a record of events arranged in chronological order. Back of these events are people; and back of these people are heredity and environment, training and experience. Events are related to each other and to the people who have a part in bringing them about. The history of Lutheranism in North Carolina had its beginning in the land of Luther. Early Lutherans who found a home in this State came either directly from Germany or from that country by way of England and Pennsylvania. Unlike some of the first settlers in America, these people were not adventurers, but men and women who sought escape from intolerable conditions and an opportunity to live and work and worship as a free and God-fearing folk. Some knowledge of conditions in the land from whence they came is necessary to an understanding of subsequent developments in the land of their adoption.

Rivers, and territories adjacent to them, have been closely associated with the course of human history. The valleys of the Nile, Euphrates, Jordan, and many others, immediately come to mind. Famous in the history of Europe is the valley of the Rhine. Its scenic beauty, its natural resources, and its historic associations are such that one has not seen Europe until he has seen the valley of the Rhine. One section of this territory, now making up parts of Bavaria and Baden, was once known as the Palatinate. Its inhabitants were, by nature, industrious and peaceful; but its natural resources and its strategic location made it the frequent scene of political and religious conflict. Such was the condition during the first half of the eighteenth century. However interesting and enlightening it might be to trace the steps by which such a condition was brought about, the purpose of this narrative will be served by referring to the recognized historical fact that the ravages of war and the cruelty of religious persecution forced many Palatinates and other Germans to seek an asylum in the New World.

Perhaps the first German to enter the territory that is now North Carolina was John Lederer. He did not come as a colonist but as an explorer interested only in charting the new country. During the years 1669 and 1670, he was sent by Sir William Barkley, Governor of the colony of Virginia, on three different expeditions to explore the lands lying South and West of the James River. The expedition during the summer of 1670 carried him as far south as the Santee River and at least as far west as Trading Ford north of what is now Salisbury. We do not know his church affiliations, but he deserves mention, not only because he was the first German to visit Carolina, but particularly because his maps and description of the country which he had explored must have been circulated among his fellow countrymen who were Lutherans and who were seeking a place in which they might establish new homes.

Reference should also be made to the first Germans who actually settled in North Carolina. People from Germany had begun to come to America prior to 1700, but the immigration that concerns this history began in earnest about 1708. Conditions in the Palatinate, to which reference has already been made, had forced large numbers of its inhabitants to seek refuge in England where they were given temporary asylum by Queen Anne. Later, arrangements were made to transfer many of them to her colonies in America. One group settled in the Colony of New York, another on the banks of the Congree River in South Carolina, and still another landed at the present site of New Bern, North Carolina in December of 1710. This last group of almost 700 people had joined a company of Swiss immigrants under the leadership of Baron Christopher de Graffenreid. The contract under which they came to North Carolina was a generous one, and there was every hope that they would soon be able to establish themselves comfortably and become economically independent. However, a series of unfortunate experiences, which included an Indian massacre the year following their arrival and the failure on the part of de Graffenreid to fulfill the terms of his agreement, left them in great distress. No record has been found to indicate what became of these people, but the fact that many names of German origin are still found in Eastern North Carolina would lead to the conclusion that numbers of them survived and were absorbed into the growing population of the Colony. Evidently there were Lutherans among them, for it would be strange, in deed, if at least some of these Palatinates were not of that faith. Dr. H. E. Jacobs states that twelve families of Palatinates who had escaped from the massacre in North Carolina joined other Germans in the establishment of a parish in Spotsylvania County, Virginia. This was the historic Hebron Lutheran Church now in Madison County.*

It was not, however, until some forty years later that the Germans who were destined to have a part in the permanent establishment of the Lutheran Church in North Carolina, South Western Virginia, and East Tennessee began to arrive in this territory. The Colony of New York first welcomed the German immigrants; but this friendly attitude soon changed, and around 1712, the current turned to Pennsylvania, where large numbers found permanent homes. But conditions there were also not altogether satisfactory. Quit rent (taxes) was high, and the best farming land had already been taken by earlier settlers before the later ones arrived; and before long many began to think of finding new homes elsewhere. Lederer's reports had been circulated among the Pennsylvania Germans, and it is not improbable that they created an interest in the territory which was described therein. However that may be, a definite southward movement had begun before the year 1750.

This migration followed a well established course. In the Library of Congress at Washington may be seen an old map by Fry and Jefferson, dated 1751, which is of peculiar interest. It shows an old wagon road starting in Berks County, Pennsylvania, fifty miles west of Philadelphia, and running south for 440 miles. It comes down through Lancaster and

* History of the Evangelical Lutheran Church in the U. S., p. 184.

York Counties in Pennsylvania, crosses Maryland, and enters Virginia north of Winchester. From there it follows the Shenandoah Valley, then bears to the left until it crosses the Dan River not far from the present town of Danville, on by the Old Red House in Caswell County, North Carolina, and into what are now Guilford and Alamance Counties. Here it joins the Trading Path from eastern Virginia and North Carolina which continues in a South-westerly direction and crosses the Yadkin River at Trading Ford. Another route lay to the West, passed through Salem, North Carolina, and joined the Trading Path near Salisbury. Still another branched off near the present city of Roanoke, Virginia, and followed a South-westerly direction into East Tennessee.

Down these wagon roads came the new settlers. Horseback riders made the trip in a week; others, walking or traveling in blundering wagons, sometimes required as much as a month for the journey. Movement was further retarded by the fact that many of the settlers brought household goods, equipment, supplies, and live stock with them. This immigration began soon after 1740 and continued until interrupted by the Revolutionary War. While this narrative is primarily concerned with those who found homes in North Carolina, reference should also be made to others who settled in South Western Virginia and East Tennessee, since the original territory covered by the North Carolina Synod embraces both of these areas. There were German settlements in Botetourt and Montgomery Counties, Virginia, as early as 1750; and a little later others were established in territory west of the New River now embracing Wythe, Smythe, Bland, and Washington Counties. By the year 1800, the movement had extended along the Holston River and its tributaries into Tennessee and had reached as far west as Knox and Monroe Counties in that state.

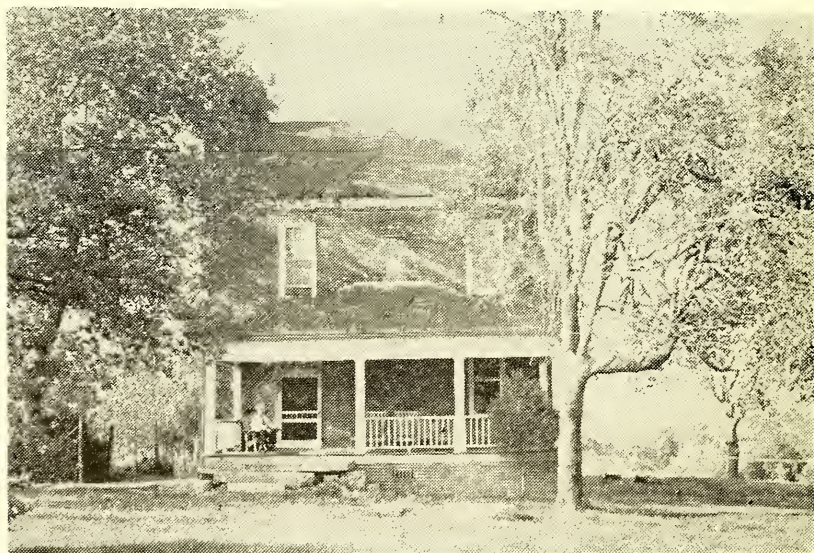
The main stream of emigrants moved south over the roads that led across the Blue Ridge into Piedmont North Carolina. In the case of the Moravian Brethren, preparation had been made in advance of their arrival. Leaders of that Church who maintained headquarters in London had arranged to purchase a 100,000 acre tract of land from the Earl of Granville who had a claim to most of the northern half of what is now North Carolina. In the summer of 1752, a Commission from Pennsylvania came south and, after extended explorations, selected a site in what is now Forsyth County. The movement was well organized, under the direction of religious leaders, and the plans included provision for both the spiritual and material needs of the colonists, who had been selected with the utmost care. This group encountered many difficulties but soon succeeded in establishing a strong, self-supporting community.

Other German settlers did not enjoy the benefits of such careful planning. No official organization directed the movement; and in the absence of official records, the time at which it began and the course which it followed must, for the present, remain matters of conjecture. Tradition, supported by some evidence, indicates that the first immigrants began to arrive about 1740. One group located along the Haw River in the part of Orange County which was later cut off to form Alamance and Guilford, and others found homes in what are now Davidson, Davie,

Rowan, and Cabarrus Counties, all prior to 1750. Settlements along the Catawba and its tributaries followed within the next twenty-five years. Occasionally, a small group would settle elsewhere; but the tendency was to concentrate in the areas indicated. Original groups continued to be augmented by the arrival of relatives and friends from Pennsylvania who were also seeking relief from unfavorable conditions in the older colony. All were Protestants and by far the larger number were adherents of either the Lutheran or German Reformed Churches.

Familiarity with some of their peculiar traits, characteristics and customs is necessary to an understanding of these people and their subsequent history. First of all, they were Germans, and they possessed the strength and weakness common to that ethnic group. Heredity and environment had played an important part in making them what they were, and they brought with them both the strength and weaknesses of their background. They retained their language and customs with a tenacity bordering on stubbornness which had both advantages and disadvantages. Their conservatism and individualism prevented them from keeping pace with a rapidly changing order, but it also did much to keep them from falling victims to many of the abuses and excesses so prevalent at the time, and from being absorbed by other racial and religious groups.

By occupation, these German settlers were chiefly agriculturists. Fertility of soil and an adequate supply of water were prime considerations in the choice of sites for their new homes. However, they possessed other knowledge and skills essential to the establishment of a self-



THE JOHN STIREWALT HOME

John Stirewalt built the famous Pipe Organ for Organ Church.
Date 1766 on brick.— Located on Beatty Ford Road
about three miles from Organ Church

sustaining community, and among them were artisans and craftsmen of no mean ability. Perhaps the first buildings were crude houses and barns erected near some fresh water spring, but soon each community had its water-driven grist mill and its community building for worship and instruction. A little later, the first crude structures were replaced by more substantial and convenient buildings. Substantial homes and churches of stone, brick, and logs encased with weather-boarding and ceiling still stand which were erected less than fifty years after the arrival of the first settlers. Spinning wheels, weaving looms, Dutch ovens, and other devices were standard equipment in almost every home. One congregation was the distinguished possessor of a pipe organ built, probably before 1790, by one of its own members. All of this bears eloquent testimony to the ingenuity and skill of these people. Their achievements are all the more remarkable when the inevitable difficulties with which they were confronted are recalled, difficulties that were the common lot of the American pioneer. A climate to which they were unaccustomed, the ravages of disease, the menace of hostile Indians, and the loneliness of strangers in a strange land are but a few of the many which might be mentioned.

Certain traits of character which these German settlers seemed to possess, admirably fitted them for the role in which they were cast. They were industrious and honest, thrifty and economical, intelligent and determined. They were not ashamed or afraid of hard labor; and while they were ruggedly individualistic, they were ready to cooperate with others where community interests were involved. However, their lack of familiarity with the English language, their memory of distressing experiences in the old country, and their desire to preserve their own way of life, made it difficult for them to become active and influential in the broader fields of trade and politics, activities in which their English and Scotch Irish neighbors were most proficient. They settled in the country and long remained a rural people who spoke the language of their forefathers and retained their customs and their religious faith.

Unsympathetic and prejudiced writers have sometimes accused the German settlers of being at least indifferent to the American cause in the War for Independence. That such an attitude might have prevailed on the part of some is understandable. People whose parents and grandparents had, less than three quarters of a century before, experienced the horrors of a war that had driven them from their homes could hardly be expected to become enthusiastic over a struggle that would set them against a government whose former queen had been their benefactor. On the other hand, they were a courageous and liberty loving people who were quick to resent injustice and to resist oppression. There is abundant evidence to show that they were not only sympathetic to the American side, but that they provided a fair proportion of officers and private soldiers in the Colonial army, and that their pastors encouraged them to fight for independence. At least one of these, Pastor Nussmann, suffered indignities at the hands of the Tories because of his outspoken support. Nor is there any support for the suggestion that

the members of one religious group were more loyal and patriotic than those of another.

These German pioneers also brought with them a definite religious heritage. The resurgence of Catholic power in that part of Europe from which they came, and their unwillingness to give up their Protestant faith, had served to deepen their consciousness of this heritage. They had learned the value of preserving their heritage, and among the few possessions which they were able to carry with them were Bibles, hymn books, catechisms, and other books of devotion. Many factors served to dim clear-cut denominational lines and to promote cooperative religious activities; but they did not obliterate these lines, and Lutherans and German Reformeds continued to maintain separate congregational organizations. Historian Conner states that, as a rule, the Germans came into North Carolina in search of religious freedom and fields of missionary activity. He estimates that in 1771 the total German population of Rowan, Mecklenburg and Tryon Counties must have been not less than 15,000.* These would include 10,000 Lutherans, 4,000 Reformeds, and 1,000 Moravians.

From these German pioneers and their descendants came most of those who were to plant, support, and extend the Lutheran Church in North Carolina. Since they were so closely related in origin and characteristics, passed through such similar experiences, spoke a common language, and frequently worshipped together, only those things which they had in common have been presented in this effort to introduce them to the reader. Reference to religious or denominational groups has been incidental, but these had developed in the old country and were carried over into the new. From this point on, the development of Lutheranism will be traced; and only such reference to other groups as may be necessary to complete the picture will be included.

* "North Carolina" by R. D. W. Conner, Vol. 1, p. 159

CHAPTER II

THE LUTHERAN CHURCH IS PLANTED

The German settlers who first came to North Carolina were more intent upon making history than in recording it. Their immediate concern was to build houses for shelter and clear fields from which they might gain a livelihood. With the exception of the Moravians, they were not part of a well organized society and were not under obligation to keep records and make reports. There are indications that they often did not even bother to secure legal title to the lands on which they settled until they had established themselves and were satisfied that they wished to remain in that particular location. Conclusions as to what actually happened during the thirty years following the arrival of the first comers must, therefore, be based upon three things: first, that which might naturally be expected under the circumstances; second, generally accepted traditions; and third, such records as have been preserved. This is particularly true of their religious activities during that period and for many years thereafter.

The presence of Lutherans among these German settlers has never been questioned, and the consensus is that they were in the majority. They brought with them the heritage of their Lutheran faith; and Bibles, catechisms, hymn books, and other books of devotion were among their prized possessions. They had been trained to appreciate the necessity of the means of Grace, and they recognized the importance of providing for their orderly administration. With such a background, they were not likely to be indifferent to religious needs and responsibilities. It is true that they were not able to bring pastors with them. They came in small groups and even had pastors been available, they were in no position to assure them adequate support. There was no resident pastor in North Carolina until 1773, but there is indisputable evidence that Lutheran congregations had been organized long before that date. Dr. W. T. Whitsett observes that, "Contrary to the rule with certain other denominations, the Lutherans did not think it necessary to wait for regular ministers in order to begin their church work; they set up their church services upon their arrival, and with their duly elected deacons and elders conducted regular religious worship."* Historian R. D. W. Conner states that there was at least one Lutheran congregation on Haw River as early as 1745.** This may have been Frieden's, St. Paul's or Low's, all of which were organized at an early date. These observations are supported by tradition and by the fact that certain congregations were known to have been in existence prior to 1773. In 1768, John L. Beard of Salisbury executed a title to a lot containing 144 square poles to the Trustees of the Evangelical Lutheran congregation in the Town-

* Pioneer Lutherans of N. C., p. 21

** "North Carolina" Vol. I, p. 159

ship of Salisbury, Rowan County. Organ Church in Rowan County, and St. John's Church in Cabarrus County, were organized congregations when, in 1772, Christopher Rintleman and Christopher Layerly were sent to Europe to secure assistance for North Carolina Lutherans. Tradition, supported by some factual evidence, would indicate that at least four congregations were in existence prior to 1750, and that others were organized during the next twenty years. Frieden's in Guilford County, St. John's and Zion (Organ) in Rowan, and St. John's in Cabarrus, all claim organization dates prior to 1750; and Low's, St. Paul's in Alamance, Philadelphia in Gaston, St. Paul's in Catawba, Pilgrim in Davidson, and Cold Water in Cabarrus, were probably organized before 1770. More detailed information will be found in the sketches of individual congregations, but there is little reason to doubt that all were organized congregations at the time of the arrival of the first permanent pastors.

During this formative period, the need for regular pastors was desperately felt. Consecrated laymen could effect organizations and do much to hold the people together, but they were not authorized to administer the sacraments and to cultivate the spiritual development of an increasing number of needy souls. For these services they were dependent upon the ministrations of traveling pastors who, on rare occasions, visited the territory. Dr. Whitsett states, "For sometime before 1755 Rev. Samuel Burgell had been preaching to Lutherans on Haw River, and in that year went to Montgomery County, Virginia. Rev. George Soelle, a native of Denmark, born 1709, was called and ordained a Lutheran minister in 1741." Later, he was associated with the Moravians. These and others who had relatives or friends in the colony, but whose names have not been preserved, evidently did what they could; but their services were entirely inadequate. Repeated efforts were made to secure pastors from Pennsylvania without success, for even in that favored province the supply of ministers was insufficient to meet the needs at home.

The newly organized Lutheran congregations in North Carolina had only one other recourse, to send to Europe for pastors and teachers. Accordingly, in 1772, about sixty families, adherents of the Augsburg Confession, from Organ (Zion) Church in Rowan County and St. John's Church in Mecklenburg (now Cabarrus) County resolved to make such an appeal. (It has long been assumed that St. John's, Cabarrus, co-operated and that Christopher Layerly was a member of that congregation; but positive proof of this is lacking, and there are some indications that Layerly may have been a member of Organ or of St. John's, Salisbury.) Realizing that correspondence would likely not prove effective, they arranged to send two representatives to present the appeal in person. Whereupon Christopher Rintleman and Christopher Layerly volunteered to undertake the task and to make the long and hazardous journey at their own expense. Their offer was gratefully accepted, and they were commissioned to go to Germany in search of a regular pastor and a well qualified school teacher and to ask for financial

assistance in supporting them. A Commission from Governor Tryon, and a letter of recommendation to "The Society for the Spread of the Gospel in Foreign Parts", in London, was secured. This Commission, written in beautiful script and officially signed, has been preserved in a little book now in the possession of Dr. Jacob L. Morgan. Contributions received from individuals and organizations in England and Germany are also entered in this book. Its contents would indicate that the two men carried this very book with them on their mission.

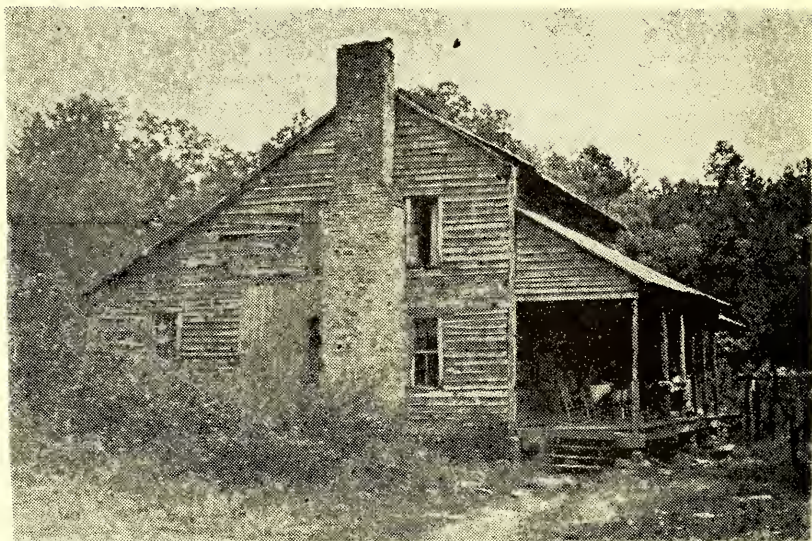
Supplied with their credentials, they left their homes in 1772 and traveled horseback to Charleston, South Carolina. There they took a ship for London where they were most cordially received. The Missionary Society to which they appealed endorsed their cause; and the King, members of his court, and St. James' Lutheran Chapel in London made cash contributions equivalent to more than eight hundred dollars.

From London, the Commissioners went to Hannover, Germany, where they were again favorably received. The Consistory of Hannover readily granted their petition for a pastor and a school teacher and officially called the Rev. Adolph Nussmann as pastor and Mr. John Gottfried Arends as school teacher.* Bibles, hymn books, catechisms, other books, and a communion set were also provided. The communion set has been preserved and is still in the possession of Organ Lutheran Church. Their mission having been successfully completed, the Commissioners and their new pastor and school teacher made the return trip by way of London, and arrived in North Carolina in 1773.

Both Nussmann and Arends proved to be eminently fitted for the work to which they had been called. Much of the authentic information about Pastor Nussmann which has been preserved is contained in the Helmstedt Reports which include letters and comments upon him and his work, by Dr. Johann Casper Velthusen of the Julius Charles University, at Helmstaedt, Dutchy of Brunswick, Germany. Dr. Velthusen at first questioned the wisdom of the selection on the ground that Pastor Nussmann had at one time been a Catholic Priest; but after he had associated with him in London, he became convinced that a better selection could not have been made. Little is known of the early life of Arends other than that he was born in Germany in 1741 and was educated at Teachers' Seminary in Hannover. The record of his work, however, attests to the wisdom of this selection also.

Upon their arrival, these men located near Organ Church and immediately began their work as pastor and teacher, respectively. In 1774, Nussmann moved to Cabarrus County and established his home near St. John's Church where he remained until his death in 1794. Arends continued to live in Rowan County until 1785. He then moved to Lincoln County and labored there until his death in 1807. It would be a mistake, however, to infer that these men and others who came later confined their efforts to the immediate communities in which they resided. Their

* Variant spellings of these names are: Nussman, Neussmann; Arend, Arndt, Ahrnd, Arnd. What appears to have been the original is used throughout this narrative.



THE GOTTFRIED ARENDS (ARNDT) HOME

LOCATED NEAR LINCOLNTON, NORTH CAROLINA

activities included the organization of new congregations and occasional visits to those which had no regular pastor, activities that necessitated much travel and long absences from their homes. They were more than pastors. They were missionaries, evangelists and organizers; and their labors resulted in the preservation and extention of the Lutheran Church in this new land.

But the securing of a resident pastor, a school teacher and much needed books and funds was not all that the two Commissioners accomplished. So effectively did they present the needs and opportunities in the Province of North Carolina that the Consistory of Hannover and the University of Goetegen undertook the supervision and support of the Lutheran congregations in the Colony and promised financial assistance and a further supply of pastors and teachers. For some unknown reason, this arrangement did not become immediately effective. There is no record of any correspondence between Nussmann and the Hannover authorities; no additional pastors and teachers were sent over; and there is no indication that the promise of financial support was carried out. The outbreak of the Revolutionary War a few years later stopped all communication with Europe for a period of eight years, and the North Carolina churches were deprived, at least temporarily, of the benefits that would naturally have resulted from such an arrangement.

In the meantime, the needs in the new field had become so great that Pastor Nussmann could not possibly meet them. The only solution seemed to be to have the school teacher, Arends, ordained. The circum-

stances attending this ordination and the procedure followed remain in doubt. The History of the North Carolina Synod, Bernheim and Cox, contains the following: "Upon the request of the congregation (Organ) and with the approval of Pastor Nussmann, he was ordained to the Gospel ministry, on the eleventh Sunday after Trinity as attested by his Ordination Certificate."* This Certificate is dated "Second Creek, Rowan County, N. C., August 28, Anno Christi, 1775, being the eleventh Sunday after Trinity." It is signed by Joachim Buelow, "Missionary and Inspector over South and North Carolina." No records have been found to indicate on what authority he acted as "Missionary and Inspector." A Rev. Joachim Buelow is said to have founded the Lutheran Church in the Newberry District of South Carolina, and to have been preaching at St. Paul's Church in 1775.** The place at which this ordination took place is generally supposed to have been Organ Church; and the Certificate seems to support this, since it was issued at "Second Creek, Rowan County, N. C." The regularity of Pastor Arends' ordination may be questioned, but there can be no doubt as to his faithfulness and effectiveness as a pastor and churchman.

After the close of the Revolutionary War, Pastor Nussmann again turned to the mother country for help. It had been the Consistory of Hannover and the University of Goettingen which had responded to the appeal of Commissioners Rintleman and Layerly; but for some reason the supervision of the Lutheran Church in North Carolina was now placed in the hands of the professors of the Julius Charles University of Helmstaedt, in the Duchy of Brunswick, possibly because the revolt of the American Colonies had been against the reigning House of Hannover to which King George III belonged. At any rate, a society for the supervision and care of the Lutheran Churches in the State was organized at Helmstaedt; and Dr. Velthusen, a member of the Theological Faculty, became its leading spirit.***

On May 11, 1786, Nussmann wrote the first of a series of letters to Dr. Velthusen in which he presented the cause of the churches in North Carolina and appealed for help. He stressed the need for more ministers, and the Society responded by sending, almost immediately, three additional pastors. He further requested that literature be provided, especially a catechism designed to meet the needs of his people, and indicated the nature of the material which should be included. This request also received prompt and favorable attention, and among the books that were supplied was one known as the Helmstaedt Catechism which Dr. Velthusen himself had prepared. A second edition containing 254 pages was called the North Carolina Catechism and was extensively used among the congregations of the State. Still another request was that money which had been collected in Hannover for the benefit of St. John's Church, Cabarrus County, and which it was feared might have been forfeited because of the sympathy of its members toward the American cause in the recent war, be turned over to the congregation.

* History of N. C. Synod, p. 16. ** History of S. C. Synod (1924) p. 130.

*** Bernheim. German Settlements and Lutherans in the Carolinas, p. 258.

This was also done, and the principal of the fund was kept intact until 1843 when it was used toward the erection of the present church building.

The first of the ministerial recruits to arrive was the Rev. Christian Eberhard Bernhardt, a native of Stuttgart in the Kingdom of Wurtemberg. He was ordained in Wurtemberg about 1785 and came to Georgia in 1786. The following year, he moved to North Carolina, and for one year he served congregations in what is now Davidson County. In 1788, he became pastor of congregations in Forsyth and Stokes Counties which had been organized and frequently visited by Pastor Nussmann. The following year, he moved to Guilford County where he served until the close of the year 1800. At that time, he accepted a call to Zion and other Lutheran Churches in the vicinity of Lexington, South Carolina. Here he remained until his death in 1809. He approved of the organization of the North Carolina Synod, and at the time of his death, he and his congregations were members of the Synod.

The Rev. Carl Augustus Gottlieb Storch was the next to arrive. He was born in Helmstaedt, Germany, on June 16, 1764, and received his education in the schools and University of his native city. In 1788, he received a call to serve as a pastor in North Carolina, was ordained, and immediately sailed for America. He arrived in Baltimore on June 27 of



STORCH HOME

Right Section with modern weatherboard integument is the original house where Pastor C. A. G. Storch lived. Located on Old Salisbury-Concord highway, one mile north of Ebenezer Church. The Oak tree, estimated to be over 300 years old, measures 152 feet from bough-tip to bough-tip.

that year. From there he traveled by sea to Charleston, South Carolina, where he purchased a horse and proceeded overland to North Carolina and arrived at the home of Pastor Nussmann in September. He had been called to the churches in Guilford and Alamance Counties, but for some reason, his plans were changed and he became the pastor of St. John's, Salisbury, Organ, and Pine (Union) Churches. Savitz Church (now Lutheran Chapel) located in what was called the Irish Settlement, was soon included in his parish. His native gifts, his superior education, and his consecrated life soon won for him a place in the hearts of his own people and the respect of the community at large; and his ministry of forty-one years was a fruitful one.

The third of these recruits, the Rev. Arnold Roschen, was born, educated, ordained, and married in Bremen, Germany. He arrived in Charleston, South Carolina, November 28, 1788, and in North Carolina February 20, 1789. For the next ten years, he served churches in what is now Davidson County. Much information about conditions in his new field of labor are contained in a letter which he wrote his friend and preceptor, the Rev. Nicolai of Bremen, in the spring of 1789, and in his report to the Helmstaedt Society. At first, he seemed to be happy in his new work; but later he became dissatisfied, and returned to Germany in 1800. The Rev. Paul Henkel, a good judge of men, makes the comment in his diary that Pastor Roschen was a misfit.

In 1794, the name of Robert Johnson Miller was added to the list of those pastors who were serving in Lutheran congregations in the State. He was born near Dundee, Scotland, July 11, 1758. His parents desired that he enter the ministry, and to this end they sent him to a classical school in Dundee. After he had completed his education, but before he had entered the ministry, he migrated to America and arrived at Charlestown, Massachusetts, in 1774. Later, he enlisted in the American Army and took part in many of its engagements. His service carried him to the South where he remained after peace had been declared and the Army had been disbanded. Influenced by his former training and perhaps by gratitude that his life had been preserved, he applied to the Methodist Episcopal Church for a license to preach the Gospel. Under this authority, he began preaching in the western counties of North Carolina. One of the congregations which he served was Whitehaven in Lincoln County. This was nominally a Protestant Episcopal Church, but Lutherans and possibly German Reformeds participated in its activities; and the congregation had, for some time, been dependent upon Pastor Arends for the administration of the Word and Sacraments. The Episcopalians were highly pleased with the services of Mr. Miller; but since his license did not authorize him to administer the sacraments, and since there was no Episcopal Diocese in the state at that time, they petitioned the Lutheran pastors of Cabarrus and Rowan Counties to ordain him. In compliance with the wishes of the petitioners, a meeting was held in St. John's Church, Mecklenburg (Cabarrus) County on May 20, 1794, at which the Revs. Nussmann, Arends, Storch, Roschen, and Bernhardt, the five pastors then on the field, were present. All participated in the examination and ordination

and signed their names to an Ordination Certificate which, in mutilated form, has been preserved.* On the reverse side of this certificate, the Lutheran ministers gave their reasons for ordaining a member of the Episcopal Church as a minister of that denomination. According to the standards of any well organized ecclesiastical society, such a procedure would have been highly irregular; but these pastors must have felt that circumstances justified their action. However that may be, Pastor Miller rendered a valuable service to the Lutheran Church in North Carolina. He possessed the rare faculty of being able to serve its interests faithfully even though he continued to have a deep interest in his mother church. As a result of his pastoral efforts, many individuals and even whole congregations were preserved to the Lutheran Church.

Still another pastor whose labors reached back into this period was the Rev. Paul Henkel, a great-grandson of the Rev. Gerhard Henkel who was one of the pioneer Lutheran ministers in America and who had arrived about 1718. He was born on Dutchman's Creek in what is now Davie County, North Carolina, about sixteen miles north of Salisbury, December 15, 1754, and thus was the first native born pastor to serve in the state. In 1760, the family moved to Virginia, and it was there he began his preparation for the ministry. He was licensed to preach by the Ministerium of Pennsylvania and was ordained by that body, in Philadelphia, June 6, 1792. The early years of his ministry were spent in Virginia, but in 1800 he accepted a call from a group of congregations in Rowan and adjoining counties and continued to serve them until 1805 at which time he returned to Virginia. His influence upon the development of Lutheranism in his native state extended, however, far beyond the parish which he served and the time during which he resided within the bounds of the State. He was imbued with the missionary spirit so prevalent among the pastors of his day, and was endowed with a restless energy that drove him to almost unbelievable activities in behalf of his church and its scattered adherents. He made repeated missionary tours through western Virginia, Tennessee, Kentucky, Ohio, Indiana, and North and South Carolina. His diary, which has been translated by Dr. W. J. Finck, covers 385 typewritten pages and is an invaluable source of material for the historian who is interested in that period.

Under the leadership of these men, the Lutheran Church gained a foothold among the fertile hills and valleys of Piedmont North Carolina. It is noteworthy that, in at least two particulars, the Lutheran development in North Carolina differed from that in other Southern Provinces. The first is that Lutheran settlers who came to North Carolina during this period were all Palatinates and, with the exception of the group at New Bern, had lived at least for a short time in Pennsylvania, while many of those who settled in other provinces came directly to their new homes from different parts of Europe. Another was that such assistance and supervision as was received came directly from the mother country. Even the Patriarch Muhlenberg missed North Carolina entirely when

* Bernheim, p. 339.

he made his tours of inspection in other southern colonies; and all pastors, with the exception of the Rev. Paul Henkel, were born and educated in Germany. The one contributed to the close community of interests which prevailed, and the other did much to determine the type of Lutheranism which developed. Both are reflected in the manifest concern which pastors felt for the spiritual needs of their unchurched brethren, irrespective of parish lines, and in the fine spirit of fellowship which prevailed among them.

The foregoing paragraphs reveal, in barest outline, the process by which the Lutheran Church took root in North Carolina. For thirty years there were no regular pastors, but consecrated laymen organized congregations and managed to hold the faithful together. Then, with the coming of Nussmann and Arends in 1773 and the promise of continued support from the church in Germany, a new day seemed to be dawning. But the bright prospects were darkened by the outbreak of the war with England; and for fourteen long years, these two men were left to care for the spiritual needs of thousands of souls living in an area which now comprises ten counties. The reestablishment of contact with the mother church, and the arrival of Pastors Bernhardt, Storch, and Roschen in 1787-1788 improved the situation somewhat; but the resources of men and materials were still entirely insufficient to meet the needs and opportunities. Had these been available, the story of Lutheranism in the State might have been quite different; but the heroism and devotion of those who did live and serve under such serious handicaps might not have stood out so conspicuously.

The record of what was actually accomplished prior to the year 1800 is pitifully incomplete. It is impossible even to estimate with any degree of accuracy the number of Lutherans who came into the territory or the smaller number who were gathered into congregations. Some idea, however, may be gained from the list of congregations that were organized during the period. The list which follows may not be complete, and the dates of organization may not be exact; but both are based on such information as is available:

Name of Congregation	Location	Approx. Date Org.
Beck's.....	Davidson County	1787
Bethany.....	Davidson	1789
Bethel.....	Gaston (Crouse)	1790
Cold Water.....	Cabarrus	1768
Daniel's.....	Lincoln	1774
Emmanuel.....	Lincon (Lincolnton)	1787
Frieden's.....	Guilford	1745
Grace.....	Catawba	1797
Low's (Lau's).....	Guilford	1760

Lutheran Chapel (Savitz).....	Rowan	1780
Morning Star (Crooked Creek).....	Mecklenburg	1797
Nazareth.....	Forsyth	1778
Organ (Zion).....	Rowan	1745
Pilgrim (Leonard's).....	Davidson	1757
Philadelphia.....	Gaston	1767
Reformation (Dutchman's Creek)....	Davie	1785
Richland.....	Randolph	1780
Salem.....	Lincoln	1796
Shiloh (Muddy Creek).....	Forsyth	1777
St. John's.....	Catawba	1799
St. John's.....	Cabarrus	1745
St. John's.....	Rowan (Salisbury)	1747
St. Luke's (Sandy Creek).....	Davidson	1788
St. Luke's (Ore Bank).....	Gaston	1785
St. Mark's.....	Gaston	1791
St. Paul's.....	Alamance	1760
St. Paul's.....	Catawba	1768
Union (Pine).....	Rowan	1774
White Haven.....	Lincoln	1794
Zion.....	Catawba	1790

CHAPTER III

A SYNOD IS ORGANIZED

History abounds in dates that are of outstanding importance. Such dates are usually associated with specific events, but they may also be used to mark the transition from one stage of development to another. Three significant dates in early North Carolina Lutheran history are 1743, 1773, and 1803. Each initiates a distinct period in the growth of the Lutheran Church in this state. The first is only approximate, as the year in which Lutherans began permanent settlements in what is now North Carolina can not be established with absolutely certainty. During the years that followed, consecrated laymen, almost entirely unsupported by outside assistance, kept the faith alive and organized congregations. No permanent pastors were available, no material support could be obtained, and no guiding hand was extended. Lutherans to the North had so many problems of their own that they could not offer help, and the Church in the Fatherland had not yet become concerned about their plight. Only the loyalty of men and women thoroughly grounded in the faith and guided by the Holy Spirit enabled the church to survive during these trying years.

The second period, which began in 1773, witnessed the arrival of pastors from Europe and the assumption, to at least some extent, of responsibility for support and guidance by the mother Church. While this arrangement undoubtedly did much to preserve and strengthen the Church in the new land, its possibilities were never fully realized. It was almost immediately interrupted by the outbreak of war; and when it was later resumed, the support was irregular and never adequate to the needs, and by the end of the century, it seems to have ceased entirely. The outstanding mark of the period was the untiring service of the few pastors who did answer the Macedonian call. The far-reaching and effective ministry of Nussmann, Arends, Storch, and Paul Henkel, in particular, would compare favorably with that of other American Lutheran patriarchs whose activities have received much wider recognition.

The third period began with the formation of the North Carolina Synod in 1803. It is marked by organization for co-operative effort and by the difficulties that were incident thereto. Official relationship with the Church in Germany seems to have lapsed after the Helmstaedt Society disbanded. Just when that occurred is not known. Shortly before 1790, Professor Klugel and Dr. Velthusen, two of the Society's most active leaders, removed to other fields of labor; and the Society evidently disbanded or lost interest in the mission field in North Carolina. Correspondence between Dr. Velthusen and Pastor Storch continued for more than a decade, but it seems not to have been of an official nature. Pastor

Storch wrote Dr. Velthusen as late as February 25, 1803; but the fact that this letter is published in one of Dr. Velthusen's individual works, and not in the Helmstaedt Report, indicates that the Society was no more.* Thus the Lutheran pastors and congregations were again thrown entirely upon their own resources.

In the meantime, problems had arisen which clearly indicated the need for some authoritative organization. Due partly to the aftermath of war and partly to the spirit of rationalism and infidelity which was so prevalent in Europe and America, both the faith and morals of the people had deteriorated to an alarming degree. This was followed by an outburst of intensive religious activity which manifested itself in the wave of extremely emotional revivalism which began about 1801. Pastor Storch described its nature and effect in his letter to Dr. Velthusen in 1803, and Pastor Paul Henkel deals with the same subject at length in a report to the Virginia Conference held in 1806 which is recorded in its German Minutes.** In his report, Henkel states, "The German ministers were at first divided in their opinions on the subject; nevertheless, it drove them to more intimate communion with each other in their official acts, and they had thus the opportunity to investigate the matter more closely."

Another problem grew out of the pressing need for more ministers. Pastor Nussmann had died in 1794, and the ministerial ranks in North Carolina had been further depleted by the return of Roschen to Germany and the removal of Bernhardt to South Carolina. The serious nature of this problem had been brought forcibly to the attention of the Church by the petition for the ordination of Mr. R. J. Miller, to which reference has already been made. The unanimous concurrence of the resident pastors in his examination and ordination gave these actions some official standing; but the fact that they felt impelled to justify their actions testifies to their realization that no properly constituted body for the training and ordination of much needed ministers was available, since relations with the church in Germany were no longer active and since the Pennsylvania Ministerium, the only other body to which they could turn, had not extended its jurisdiction south of Virginia. There is, however, no evidence that any other business was transacted at this meeting held in St. John's Church, May 20, 1794, or that any steps were taken looking to closer co-operation through an official organization; but the need must have been discussed, at least informally, by this group of consecrated men who faced such grave problems.

If such a step was contemplated, the death of Pastor Nussmann, which occurred a few months later, might well have served to delay action. However that may be, there is no record of further agitation until nine years later. In his diary for 1803, Paul Henkel writes, "March 20th I went to Pastor Storch and made this proposition to him: That we arrange a kind of Conference for the union of our (Lutheran) ministers in the state, in order that we might further the education of the young men that have the ministry in view. Pastor Storch agreed to the

* Bernheim History, pp. 348, 355.

** Bernheim, pp. 350-354.

plan. I next went to Pastor Miller in Lincoln County and he agreed to the plan, and then together we went to Pastor Arends, who, though old and almost totally blind, agreed to attend. Thereupon over the third Sunday after Easter, services were held in the so-called Pine Church, four miles from Salisbury, Friday, Saturday, and Sunday, to which a vast host of people came. On Monday the preachers met with a number of delegates in a house in town. Thus the foundation of the institution was laid to which up to the present time the parts of a building have been added."*

The minutes of this meeting state that Pastors J. G. Arends, Carl A. Storch, R. J. Miller, and Paul Henkel were present, together with fourteen lay delegates from the congregations of the Revs. Arends, Storch, Henkel, and from vacant congregations. The names of the congregations represented are not given, but Drs. Bernheim and Cox state "that there are good reasons for believing that Organ, St. John's of Salisbury, Union, Lutheran Chapel, St. John's of Lincoln County, Reformation, St. Luke's and Pilgrim of Davidson County, Richland, St. Paul's of Alamance County, Lau's, Frieden's, Beck's, and Nazareth congregations were represented.** In the absence of positive evidence, this list must be taken as a mere supposition. St. John's, Cabarrus, did not take part in the organization, possibly because its Constitution provided that it should be placed under the supervision of the Consistory of Hannover. In case this relationship was interrupted, the congregation was then to apply to the ministry in connection with the Pennsylvania Synod.***

Little business was transacted at the meeting in Salisbury other than that which was necessary to effect an organization. Pastor Arends was elected president, and Pastor R. J. Miller secretary. Consideration of the proposed constitution according to which the Lutheran Church should be governed was postponed until the annual meeting of Synod. It was decided that the annual meeting be held on the third Monday in October and that the first regular yearly meeting be held in Lincolnton. This meeting was held on October 17, 1803, at Lincolnton, and the proposed constitution was adopted. This constitution contained nine brief articles. Articles I, II, III, and VII cover meetings, membership, and the annual election of a president. Membership was to consist of ministers, and one lay delegate from each congregation. All lay delegates from various congregations served by one pastor, taken together, were to have but one vote. Articles IV, VI, and IX deal with the qualifications and requirements of pastors. Articles V and VIII suggest the responsibilities of the Synod toward vacant congregations and "towards relieving the necessities and granting the reasonable requests of all congregations in this, and also all other states." It is concerned almost entirely with matters of a practical nature with which the Church was confronted and makes no direct reference to a doctrinal basis. However, the following resolution was among several that were adopted at the second convention and added to the constitution: "Resolved, that the twenty-one articles of the Augsburg Confession be published for the benefit of the church."

* Diary, p. 81. ** History of N. C. Synod, p. 25. *** Bernheim History, p. 251.

Naturally, some time elapsed before the new Synod became well established and began to function regularly and effectively. The second annual convention was held at Leonard's Church near Lexington on October 21, 1804. Pastors Storch, R. J. Miller, and Paul and Philip Henkel together with lay delegates from Rowan, Guilford, and Lincoln Counties were present. Philip Henkel had been licensed by the Ministerium of Pennsylvania and was serving churches in Guilford and neighboring counties. Paul Henkel was elected president and R. J. Miller secretary. Arrangement was made for the holding of a special conference in March of the next year in Pine Church, to consider the propriety of Philip Henkel's going to Lincoln in Pastor Arends' place; he having been called there. This conference was held as planned, and arrangements were evidently made for the ordination of Philip Henkel. He was ordained by Pastor Storch at "My Second Church" (Pilgrim), April 28, 1805.*

No records of a regular meeting of the Synod in 1805 have been found. On October 20, 1806, Synod met in Organ Church. Requests from Buffalo Creek (St. John's, Cabarrus) and Indian Creek (St. Mark's, Gaston County) that they be received were unanimously granted. No proceedings were reported for the years 1807 and 1808. The attendance of ministers was so limited that business could not be properly transacted. However, John Ludwig Markert was ordained at the meeting held in Abbot's Creek Church in October, 1808. Synod met at Lau's Church on August 7, 1809. Only three ministers and eight delegates were present. The Rev. C. A. Storch was elected president, and the Rev. L. Markert was elected secretary. These must have been discouraging years for that band of faithful men who, in 1803, had covenanted together to work for the advancement of the Kingdom. Physical conditions made it difficult to hold regular and well attended meetings, and much of the time at such meetings as were held was taken up in an effort to correct prevailing abuses rather than in constructive action.

But in spite of discouraging conditions, the church had been growing. The eighth convention, held in Organ Church, October 22, 1810, gave evidence of renewed interest and a determination to prosecute the work more vigorously. Pastors present were: C. A. G. Storch, R. J. Miller, Philip Henkel, Ludwig Markert, and Gotlieb Shober, who, was, by the consent of all the pastors, ordained at this convention. Candidates and Catechists present were: J. M. Rickert, Jacob Grieson, Jacob Scherer, Godfrey Dreher, and William Hauk. Six lay delegates were present. Actions taken provided for more adequate records and an expansion of evangelistic effort. Instructions were given: to the president, to procure a seal for the Synod; to the president and secretary, to print extracts from the protocol which should include the names of every minister, of each congregation, and the names of elders and deacons of each church; to every pastor, to submit a report to the next meeting of Synod on the number of children he had baptized during his entire ministerial activity,

* Paul Henkel's Diary, p. 110.

also a short report about his various visits (journeys) so that an abstract might be sent to each pastor. Provision was made for the holding of three-day preaching services throughout the Synod at which voluntary collections should be taken to be applied to the support of traveling ministers. A resolution was also adopted to the effect that a traveling missionary be sent out, annually, and that in the event that he failed to secure enough to support himself, he be aided from the above proposed collections. The Rev. R. J. Miller's offer to serve as missionary until the next convention of Synod was accepted with thanks, and he was duly appointed and commended to the guidance of God.

The ninth convention was held in St. John's Church, Lincoln County, on September 24, 1811. Due to a misunderstanding about the time of meeting, only three pastors were present. Officers were elected and routine business was transacted; but because not all pastors were present, the following resolution was adopted: "That this meeting of Synod be continued by the holding of another meeting on the first Sunday in April of the next year (1812), and that the proceedings of the two meetings be considered as the convention of the year 1811." Parochial reports which had been called for at the previous convention contained the following information: Five pastors in North Carolina serving 30 congregations reported that, during their total of 51 and one-half years of service 2,071 persons had been confirmed and 100 adults baptized. The minutes of this convention also contained the first financial report. Receipts from collections taken at the three days' preaching services amounted to \$43.39, and Pastor Miller reported that he had received \$70.44 toward his support as missionary from free-will offerings. Disbursements included \$18.39 for printing minutes and \$5.00 paid toward the support of Candidate D. Moser. The Rev. G. Shober was elected treasurer, and was instructed to keep an account of funds and to make an annual report to Synod. The list of congregations, together with their elders and deacons, was also submitted and is deemed of sufficient interest to be included here. The five congregations in South Carolina, all without pastors, which were reported, are not included. Congregations in Virginia and Tennessee, which were later added to the list, are also omitted.

CHURCH	COUNTY	ELDERS	DEACONS
Zion (Organ)	Rowan	Theobold Lentz Geo. Michael Heilig Adam Steuerwald Adam Gruss	George Huthman John Miller John Edelman Nicholas Beringer
Buffalo Creek (St. John's)	Cabarrus	Nicholas Ridenauer John Beringer Jacob Bast Jacob Miller	Peter Thiem Paul Beringer Martin Blackwalder John Ridohr
Irish Settlement (Lutheran Chapel)	Rowan	Conrad Schlup	John Setzer Michael Bastian John Kistler Tobias Guthmann
Pine (Union)	Rowan		Jacob Braun Andrew Bauer George Froelich
Crooked Creek (Morning Star)	Mecklenburg		Ludwig Hardess
Bear Creek (Bethel)	Stanly	John Bernhard, Lay Reader	Christopher Leyerli Henry Zeits
Pilgrim	Davidson	Christian Meyer Valentine Tag	Henry Conrad Peter Lapp
Beck's	Davidson	John Beck David Beyrer	Ephraim Gass
Swicegood's (St. Luke's)	Davidson	Adam Schweisguth John Gabel	Henry Ratz Philip Beck
Lau's	Guilford	John Gobel Jacob Krieson	Ludwig Lau John Philippi
Frieden's	Guilford		John Gebel John Kob
Grave's (St. Paul's)	Alamance		John Fogelman Melchior Essley
Richland	Randolph	John Schwartz Jacob Krieson, Lay Reader	Joseph Staley
Muddy Creek (Shiloh)	Forsyth		Henry Holder Samuel Vogler John Krausser
Dutchman's Creek (Reformation)	Rowan (Davie)	Nicholas Gluck	Benjamin Henkel Henry Clement
St. John's	Lincoln (Catawba)	John Eisenhauer John Stein Christopher Siegman Jacob Volbrecht	Bernhard Siegman John Schmidt
Old Church Salem	Lincoln		John Schmeyer
School House (Daniel's)		Thomas Huber Abraham Hefner	Jacob Klein Peter Heil Daniel Lutz
Kassner's (Philadelphia)	Gaston	John Huffman Peter Rein	Jacob Straub Michael Kassner
Lebanon (Ore Bank)	Gaston	Mathias Kilian	Moses Baumgartner
Emmanuel	Lincoln	G. G. Gerding Ludwig Hefner	George Risch David Mastaller
Hebron	Cleveland		Nicholas Eiler
Zion	Lincoln (Catawba)		Benjamin Weitner Jacob Hahn

Synod met again on October 18, 1812, in Lau's Church, Guilford County. According to previous action, this was regarded as the regular meeting for 1812 and as the tenth annual convention. During the years that followed, Synod met annually until 1817. No meeting was held in 1818, and the one held in 1819 is known as the sixteenth convention. Much that was done at these meetings would be of interest, but only enough can be included here to suggest the process through which the Synod developed into an effective organization. When such conditions as bad roads, poor means of communication, epidemics of sickness, and other handicaps are recalled, the progress which its members made in their organized activities is remarkable.

Even more remarkable is the story of growth and expansion. Individual pastors had long felt a responsibility for development along these lines and had endeavored to minister to the needs of groups far beyond the bounds of their own parishes, but they realized only too clearly that their most strenuous efforts were entirely inadequate to meet these needs. The burden of this responsibility and the belief that it could be more adequately met through organized effort, no doubt, had an important part in bringing about the organization of a Synod on the territory. Their belief was justified by the results that followed. The church was aroused and enthused, and the result was a rapid growth in numbers and in expanding territory. A glance at the early records will show how rapidly the new Synod grew. At the fourth convention, St. John's, Cabarrus, and Indian Creek (St. Mark's, Gaston County) were received, and 19 lay delegates were present. The minutes of the eighth convention indicate that one congregation in North Carolina and three in South Carolina had been received during the year. At the ninth convention, nine congregations in Tennessee were received; and at the tenth convention, Hopewell and Bethel congregations in Stokes County, North Carolina, and Sandy Run, in South Carolina, were added. At the eleventh convention twenty congregations in Virginia were admitted. During the next few years, others were added, and petitions were received from as far away as Ohio and Indiana, requesting that ministers visit them. In a letter which was read to the tenth convention in 1812, the Rev. Paul Henkel described his active labors in Ohio, and acknowledged himself still to be a member of the North Carolina Synod. Reports of the traveling missionaries of the Synod reveal the wide extent and effectiveness of their services. Incomplete records make it impossible to measure the growth with any degree of accuracy; but there is no lack of evidence to indicate that, during this period, the hopes and prayers and labors of the Founding Fathers and their successors were abundantly rewarded.

But challenging needs and a rapidly expanding program brought the new Synod face to face with serious problems. Not the least of these arose from the ever increasing demand for pastors to supply vacant congregations and to open new fields. As was the case in other parts of America, the Church in North Carolina had been entirely dependent upon the Church in Europe for its supply of ministers. These men were well educated and thoroughly prepared for their work; but the supply

was never adequate, and by the end of the eighteenth century it had almost entirely ceased. The Church was, therefore, faced with the necessity of providing a native ministry. Since there were no colleges and seminaries in this country in which they might be trained, and since there were practical difficulties which made it virtually impossible to send men to Germany for training, it was apparent that some plan must be devised whereby the need could be met until the time came when such institutions could be provided.

The plan adopted, first by the Ministerium of Pennsylvania, and later by other Synods, came to be known as "The License System," a policy purely American in so far as the Lutheran Church was concerned. Under this system, men who appeared to have the necessary spiritual qualifications and natural endowments were selected and were licensed to perform certain ministerial functions, within prescribed limits and for some fixed length of time, while they were preparing for ordination. During this preparatory period, they were always under the supervision and instruction of one or more ordained ministers of the Synod. The system was not designed to provide an easy way through which men might enter the ministry, but to furnish a practical means by which the need of the Church for pastors could be supplied until more adequate facilities were available. While the plan admittedly fell far short of the high standards usually established by the Lutheran Church, and was open to abuse, it seemed to the leaders of that day to provide the only solution to the problem with which they were confronted; and perhaps its severest critics, had they been faced with similar conditions, could not have offered a better one.

Since the plan was already an established policy in other parts of the Church at the time of the organization of the North Carolina Synod, it was apparently accepted without question by the men who formed the new body. At the convention held in Lincolnton, October 17, 1803, a petition from a Mr. Krieson, asking for the ordination of Philip Henkel, was presented; but in view of the candidate's youth, the request was not granted. At the second convention, John M. Rikert and Ludwig Markert were authorized to read sermons in vacant congregations, to pray, and in cases of necessity, to baptize children; and the license of Philip Henkel as a Catechist was renewed. At the convention in 1810, Candidates J. M. Rickert, Jacob Grieson, Jacob Scherer, and Godfrey Dreher received written license to preach, to baptize and instruct children in all Lutheran churches for one year.

At first there were no published definite regulations under which licenses might be granted. Each case was considered on its merits, and action was determined by what, under the circumstances, seemed best; but the necessity for fixed and definite regulations soon became apparent. Prior to 1813, it was the custom to allow any two ministers, at their own will, and upon their own judgment, between conventions of Synod, to license young men to preach until the next meeting of Synod. At the convention that year, the following action was taken: "That it should

no longer be the custom to allow two ministers the privilege, or power, to authorize a young man to preach and baptize. That, furthermore, hereafter no one receive full ministerial authority except alone by the Synod, and that after an examination, that every catechist and beginner shall be appointed, and that if found qualified and faithful, and acceptable to the congregations, he shall be considered and received as a candidate for the ministry, and shall receive written authority to preach for one year and administer the sacraments to his congregations, but no where else." The following resolution was adopted in 1814: "That hereafter no uneducated person shall receive license to preach until he has studied with one of our pastors and is twenty-one years of age." From time to time it was found necessary to adopt other regulations, usually as a result of differences of opinion as to some of the practices that were current under the plan, but it was not until 1869 that the License System was discontinued by the North Carolina Synod.

The pressing need for ministers prompted at least two other actions that have often been questioned. Reference has already been made to the ordination, in 1794, of Robert Johnson Miller, a member of the Episcopal Church, who was serving a mixed congregation in Lincoln County known as White Haven. Pastor Arends, who was serving a number of other congregations at the time, held occasional services there and evidently welcomed the assistance that Mr. Miller was able to give, and approved of the petition for his ordination. Sixteen years later, Gottlieb Shober, a member of the Moravian Church was, by the consent of all the pastors, ordained a Lutheran minister. Pastors present at this convention were: Storch, Philip Henkel, R. J. Miller, and Ludwig Markert. At the time, Mr. Shober was caring for Lutheran congregations in Stokes and neighboring counties who were without the services of a regular pastor. Whatever may have been his faults, Pastor Shober did give years of faithful service to the Lutheran Church in North Carolina and saved some of its congregations from complete disintegration, for example, St. John's, Salisbury.

Perhaps neither the plan adopted to prepare more men for the ministry nor the actions by which two men who were not members of the Lutheran Church were ordained could be justified by a strict interpretation of Lutheran policy. In each instance, however, the course was approved by men who were faced with the practical problems of Kingdom building; men who were extending their efforts far beyond the ordinary call of duty, men who carried upon their hearts the burden of unchurched multitudes to whom they could not minister adequately; men who, wherever they turned, heard the oft-repeated call, "Send us a minister." Whether or not the course which they pursued was wise will always be a debatable question. That it was the source of much dissatisfaction and misunderstanding during the years that were to follow cannot be denied. On the other hand, there is no means of determining what the fate of the Lutheran Church in this new land would have been had the established standards and usages of the Mother Church been strictly adhered to. Christian charity demands that at least the sincerity of their motives be recognized and respected.

But these deviations from historic practice were, in part, the outgrowth of a more serious departure. It is generally agreed that the founders of the Lutheran Church in America brought with them a strong Lutheran consciousness and a high regard for her distinctive doctrines and usages. Dr. Socrates Henkel states that, "The most authentic records seem clearly to indicate that the church generally adhered to the doctrines and principles of the Bible, as set forth and confessed in the Unaltered Augsburg Confession and Luther's Catechism."* It is also a generally recognized fact that, by the end of the eighteenth century, the confessional position of the church had been modified, and that distinctive doctrinal emphasis was discounted or neglected. Again, various conditions had much to do with bringing this about. Various trends had developed in Europe ranging from extreme rationalism which questioned the authority of the Bible to extreme Pietism which placed the emphasis upon pious living rather than on doctrinal purity. These disturbing elements found their way to America and exerted a harmful influence upon the teaching of the Church. The environment into which the Church was thrust in the new land also contributed to this changed attitude. Individuals had found it necessary to adjust themselves to an environment in which they were often closely associated with the adherents of other Faiths. Pastors, who were frequently poorly trained and always overworked, felt the pressure to co-operate with those of other churches and to soften doctrinal distinctions. It is not strange, therefore, that organized groups followed the same trend. Their constitutions were designed to meet practical problems, not to establish confessional principles.

To a certain extent, developments in North Carolina paralleled those in other sections of the country. Lutherans who first came to the state reached here before the influences which did so much to undermine distinctive Lutheranism had become effective. It is to be assumed, therefore, that they still preserved their strong Lutheran consciousness. The Commission of Rintleman and Layerly states that about sixty families, "adherents of the Augsburg Confession," sent them. Early pastors, who came a quarter century later, had been trained in Germany where strict orthodoxy was already being modified by current trends of thought. However, Nussmann, the first to arrive, had been trained as a Catholic priest, but had become confirmed in the doctrines and convictions of the Evangelical religion,** and the Constitution of St. John's, which he wrote, requires that the pastor "Accept with heart and mouth the Symbolical Books of the Evangelical Church; also to preach the doctrines contained in them." Arends did not have the benefit of a complete theological training and was no theologian, but he was loyal to the Lutheran Confessions. Storch received a thorough theological training in Germany, and in a letter to Velthusen in 1803 he writes, "I continue to preach the doctrines of Jesus Christ the Crucified, in simplicity, and have experienced the power of His grace upon myself and others." Paul Henkel never had the advantages afforded by a theological school, but he was well

* History of the Tennessee Synod, p. 1.

**Velthusen's Report.

grounded in the Confessions of the Lutheran Church and strictly adhered to them. However, his relationships with pastors and people of other denominations were cordial and often co-operative, as is evidenced by many entries in his diary. Under the leadership of such men, a positive type of Lutheranism continued to prevail much longer than in some other sections of the country, notably New York and Pennsylvania, and never lost as much ground.

It must be admitted, however, that Lutheranism in North Carolina did not entirely escape the effect of forces that were at work in both the European and American churches. These resulted in a tendency toward latitudinarianism and a lack of emphasis upon a distinctive confessional position. Neither the "North Carolina Catechism" which was generally used before the Synod was organized, nor the book "Luther" which later received the approval of the Synod, are above criticism; and the absence from the first constitution of any clear cut doctrinal basis might be regarded as indicative of the lack of emphasis. This omission was not necessarily deliberate, for those who drafted the Constitution followed the precedent which had been established by the two Synods which had already been organized; and the Constitutions of the Ministeriums of New York and Pennsylvania did not contain such a basis then nor for many years thereafter. On the contrary, this weakness was recognized and, to some extent, corrected by subsequent actions. At the second convention the following was adopted: "Resolved, that twenty-one Articles of the Augsburg Confession be published for the benefit of the church." The minutes of the 1812 convention contain this: "In answer to the question, which catechism should be the basis of instruction? It was unanimously resolved that Luther's Smaller Catechism must ever be the basis of catechetical instruction; and the catechism of Ambrosius Henkel, explaining Luther's, can be used, but this is left to each pastor to do as he pleases." The Constitution was revised and enlarged in 1817 and Article I was made to read: "The first twenty-one articles of the Confession delivered to the assembled Diet at Augsburg, in Germany, by the Lutheran divines, known by the name of the Augsburg Confession, as extracted from the Bible, is the point of union of our church. Every minister, before ordination, pledges himself to the same." This revised constitution, twenty-two articles of the Augsburg Confession, and other material, were included in a book popularly called "Luther" which afterward became the subject of much controversy because of its supposedly compromising and unionist tenor.

This, in brief outline, is the story of the Synod's formative years. It was inevitable that the new Synod would not be able to solve all problems and meet all expectations over night. The problems were too great, the resources were too limited, and the organization was too imperfect for that. Nevertheless, definite advance marked its early years. Its organization was strengthened, its boundaries were enlarged, and its influence was extended. Its founders were not super-men; but in most respects they built wisely and well, and the work that they did was

destined to endure. The Lutheran Church in North Carolina will always be indebted to them for their foresight and faith and courage and for the foundation which they laid, a foundation that was to be shaken but not destroyed.

CHAPTER IV

DISSENSION AND DIVISION

The young, active, and rapidly growing Synod had not yet reached its majority when a situation developed that resulted in the formation of a new Synod and left scars which time alone could efface. Available records of what transpired at the time of the break and during the years that immediately preceded and followed it are so evidently colored by the feelings of those who wrote them that it is difficult to determine the cause of this unhappy separation or to place responsibility for it. Undoubtedly questions of doctrine and practice at issue justified grave concern and called for clarifying and constructive action. As has already been noted, the men who organized the Synod were more concerned about the practical problems with which they were confronted than about questions of doctrine, which were nowhere in America being agitated at that time. Such declarations as were adopted from time to time, were not altogether adequate, and considerable latitude was allowed in their interpretation. Add to this the fact that two of the leading ministers of this period, the Rev. R. J. Miller and Gottlieb Shober, did not have a Lutheran background and never completely identified themselves with the Lutheran Church either formally or in spirit; and add the further fact that others who were admitted to membership had not, under the circumstances, received a thorough and systematic training in the finer points of Lutheran Theology; and you have a situation that was not altogether conducive to the preservation of distinctively Lutheran doctrine. It is not strange, therefore, that unionistic and compromising tendencies had developed which called for correction, and that un-Lutheran practices were followed which needed to be checked.

Questions at issue regarding practice centered in the so-called License System. This purely American practice was apparently accepted without question by the Synod's organizers. Philip Henkel, whose name is included in the list of ministers who attended the Convention in Lincolnton on October 17, 1803, had been licensed by the Ministerium of Pennsylvania, as had been his father, Paul Henkel. A request that he be ordained at that meeting was not granted, in view of his youth; but his license as a catechist was renewed. He was not ordained until 1805. Custom, rather than rules, was at first generally followed; and regulations governing the practice were adopted only as problems connected with specific cases arose. The indefiniteness which characterized the terms under which the licenses were granted and the power which they conferred was sure to give rise to misunderstandings and differences of opinion, and to pave the way for future disagreement involving not only principles but also personalities. Thus a plan generally accepted in principle could and did prove troublesome in practice.

The case of David Henkel served to bring out the weakness of the system as it was practiced. In accordance with the prevailing custom, he was licensed, *ad interim*, as a catechist by two ministers. At the regular meeting in 1813, he presented himself before the Synod with a petition from Lincoln County, asking for the renewal of his license. There was apparently some hesitancy about doing this on account of his age. He was at the time only eighteen years old, the youngest man who had ever asked the Synod for a license. In spite of his youth, he passed a creditable examination and was granted a license for one year. This license was renewed in 1814, but a resolution was adopted at that convention providing, "That hereafter no uneducated person should receive license to preach until he has studied with one of our pastors and is twenty-one years of age." Action had been taken the previous year to the effect, "That after this it should no longer be the custom to allow two ministers the privilege, or power, to authorize a young man to preach and baptize." Had these and other regulations which were adopted within the next few years been in effect previously, much confusion and misunderstanding would undoubtedly have been avoided. As it was, the whole vexing question had to be considered under circumstances which were calculated to engender further misunderstanding rather than to contribute to a sound and wise policy.

Had the issue been sound Lutheran doctrine and practice alone, and had the lines been clearly drawn, then the break would have been inevitable; and the full responsibility would have rested upon those who had deviated from the true Lutheran position. A fair appraisal of the records will, however, show that the conflict cannot be reduced to such simple terms and that neither side can be made to bear the whole responsibility. There is much to indicate that personal differences between individual members were, after all, one of the underlying causes which led to the rupture, and that these differences were most pronounced between Gottlieb Shober on the one side and David Henkel on the other, neither of which was disposed to yield to the other in any way. Dr. G. D. Bernheim, who wrote just fifty years after the final break, gives the following description of these men:

"Rev. Shober was a man of decided opinions, unyielding in everything which he considered right, as may be seen from a sketch of his life in the *Evangelical Review*, vol. viii, pp. 412-44; 'With a mind that knew no dissimulation, a lofty independence, an ardent temper, and a character decidedly affirmative, he frequently experienced difficulties, and encountered points other than pleasant, in his pilgrimage through life, and which a disposition more pliant could have averted.' 'He was one of the most active defenders of (the) General Synod, as he had also been prominent among its early founders.'

"But Rev. Shober was no Lutheran, he was a member of the Moravian Church, and never disconnected himself from communion with the same; he lived and died a member of that church. This information the writer received from his own daughter, the widow of Bishop

Herrman. He merely served the Lutheran Church in the capacity of one of its ministers, being the pastor of several neglected Lutheran congregations in the vicinity of his residence, Salem, N. C. It may be readily perceived that no compromise could be expected on his part, in the difficulties which distracted the Lutheran Church at that time.

"Firm as was the Rev. G. Shober, he found his equal, in that respect, in Rev. David Henkel, who, though a young man then, was equally as decided and unyielding in his opinions. He was a hard student and well educated, not only in the German and English languages, but also in Latin, Greek, Hebrew and Theology, all of which he had principally acquired by private study and close application. He was the best informed candidate for the ministry the North Carolina Synod had at that time, and wielded even then a considerable influence in the church. It is not to be supposed that he would readily yield his opinions to others, or permit himself to be led about at the will of even those who were older than himself, when he believed his cause to be just. In him the Tennessee Synod had a champion who could not be easily overcome. He had a mind that was clear, active and penetrating; he was quick in discerning an advantage, and not slow to make use of it. These characteristics are gathered principally from his own writings."*

In fairness to all, it should be noted that Gottlieb Shober was not a Lutheran Theologian and that the distinctive doctrines and the historic practices of the Lutheran Church were not regarded by him as of primary importance, his views, however, did not represent the official position of the North Carolina Synod, and there is no evidence that this position of the Synod was ever at variance with the historic doctrines of the Lutheran Church. He was conscientiously interested in the growth of the church and served faithfully to that end. He was president of the North Carolina Synod for nine terms. He believed, however, that the desired end could be accomplished best by cooperating with other Lutheran groups and with other denominations even though this might call for compromise on questions of doctrine. He felt the need of a united Lutheran Church and a united Protestantism in America, and he worked untiringly, often unwisely, to bring this about. He failed to see that the real strength of the Lutheran Church always had and always would depend upon its fidelity to the truth as interpreted in its Confessions.

On the other hand, David Henkel was familiar with the historic Confessions and practices of his church and came to believe that only by faithful adherence to them could the Lutheran Church hope to survive and grow. He became their champion and worked zealously, sometimes unwisely, to preserve and protect them and the church which he loved.

Both of these men were fundamentally sincere, but neither of them seemed to realize the extent to which he was influenced by his personal views and experiences, or to recognize the inconsistencies of

* Bernheim, p. 441-443.

his own activities. Shober was "no Lutheran", yet he undertook to determine the policy which the Lutheran Church should follow. Henkel was a "strict Lutheran", yet he and his associates originally gave their approval to the book called "Luther" which Shober had prepared and which they later so severely criticized. The committee appointed at the fifteenth Convention (1817) to examine the manuscript of this book was composed of R. J. Miller, Philip Henkel, and Joseph E. Bell who reported, "That they recommended that 1,500 be printed and bound, as they considered it a very useful and much needed work and calculated to make our church known better and they also recommended that it be published at Synod's expense." This report was adopted without any opposition. The same inconsistency is revealed on the question of ordination. David Henkel was first licensed through an arrangement that had only custom to support it, and not until he was later disappointed by Synod's failure to ordain him did he openly question the soundness of the system under which he had been granted privileges which he unhesitatingly exercised.

It would, however, be unfair to place all responsibilities for the division on these two men, or on either of them. While they were the recognized leaders of the two factions, and while each allowed personal feelings and prejudices to drive him to extremes that made reconciliation difficult; the points at issue were vital, and so long as they remained undecided, no harmony was possible. However, had the personalities of Storch on the one side, and Paul and Philip Henkel on the other, been dominant at the time, the outcome might have been different. The unity of the church in North Carolina might have been preserved, and the needed changes might have been worked out within the one Synod. But Storch was in poor health and had been forced to allow others to assume much of the responsibility of leadership; Paul Henkel was advanced in years and was no longer living in the state; and Philip Henkel lacked some of the intellectual brilliance and unyielding aggressiveness of his young brother David.

Paul Henkel, who usually wrote so fully in his Diary about his activities and experiences, is strangely silent about much that took place. The following, a part of which seems to have been supplied by the translator, is the only entry covering the momentous period from May to September, 1820:

"Sunday, May the 28th. Attended the annual convention of the North Carolina Synod. After religious exercises, all participated in the first business session of the Synod, after which the separation took place: all the members living in Tennessee (except J. E. Bell), and Paul and David Henkel, with their lay delegates, decided to meet in Tennessee in July to form a new Synod. This was the last meeting of the North Carolina Synod attended by the Henkels. Philip Henkel was absent but was included as one of the pastors living in the state of Tennessee. May 29th to July 17th, Paul Henkel and his wife spent the time visiting their sons Philip and David.

"Monday, July 17, 1820. Paul Henkel and the pastors interested in the formation of a Lutheran Synod for the State of Tennessee met and discussed a plan of union, which was adopted. For the third time Paul Henkel participated as a leader in the organization of a Synod: North Carolina in 1803; Ohio in 1818; and now Tennessee in 1820.

"Saturday, August 12, 1820. Wife and I drove off for our home in New Market today."*

The actual break did not come until 1820, but events which led up to it and circumstances which attended these events are an essential part of the story. They are presented here in sequence and with an effort to preserve a degree of objectivity that should be possible after the lapse of more than 130 years.

At the eleventh Convention (1813), the question was raised as to whether candidates should be allowed to administer the sacraments before ordination. It had previously been the custom to permit them to do this. The point was referred to the next meeting of Synod, and when it was again brought up, a previous action permitting them to do this was reaffirmed. At the thirteenth Convention, the question as to whether all who are admitted or authorized to serve in our congregations should be consecrated (ordained) by the laying on of hands was brought before the Synod. Again, action was deferred until the next meeting of Synod, and at this meeting Synod's position on the License System was reaffirmed and it was resolved, "To follow the practice of our honored ministerial brethren in Pennsylvania in regard to grades or orders." As a concession to the petitioners from Lincoln county who contended that no one should be permitted to administer the sacraments without having been fully ordained by the laying on of hands, a new procedure effective for one year was approved, President Storch alone dissenting. In accordance with the provisions of this action, all candidates, including David Henkel, were handed their usual licenses with full powers, with the benediction and imposition of hands, but were not regarded as ordained ministers. David Henkel had expected to be ordained at this Convention but, in view of the agitation over the ordination question, the request was not granted.

The next Convention (1817) marked the three hundredth anniversary of the Reformation, and a reasonable degree of harmony seemed to prevail. However, several actions were taken which were destined to have a bearing on future developments. At its Convention the previous year, Synod had instructed its Secretary to prepare the manuscript for a book containing a history of the Reformation, the growth and extension of the church, its cultus, rules and regulations, with short abstracts thereof, also the Augsburg Confession, and citations and stories from Luther's writings regarding his doctrines and character. This is the book which was later known as "Luther". The manuscript submitted was reviewed by a committee and approved for publication and

* Paul Henkel's Diary, p. 386.

distribution. The question as to whether the rule and regulation (practice) granting permission to candidates to administer the sacraments (doing so without the laying on of hands, i. e., without ordination) be continued was considered and, by vote, it was decided that it be retained in force. Five ministers voted for it and the Rev. R. J. Miller against it. A desire was expressed that, since the fall was so often a sickly time, the time for holding the Convention of Synod be changed to the Spring. This was done with the consent of all the delegates, and the time for the next meeting was fixed on the first Trinity Sunday in 1819.

This last action proved to be particularly unfortunate. As a result, no meeting of Synod was provided for during the year 1818. Had there been a meeting at the usual time of year, at least some of the circumstances which led up to the rupture might have been avoided. The proposal of the Ministerium of Pennsylvania that, if possible, a more intimate union of all Synods of the Lutheran Church in the United States be effected, might have received due and deliberate consideration at a full meeting; the matter of ordaining candidates could have been disposed of in regular order; and, further, there would have been no occasion for a change in the "firmly fixed" time for the next meeting of Synod. Unfortunately, no one seemed to have anticipated these problems when all delegates consented to the change.

In the meantime, the call from the Pennsylvania Synod to consult with that body, during its sessions in Baltimore on Trinity Sunday, 1819, about the propriety of organizing a general Synod was officially received by the Secretary. Since compliance with this request on the part of the North Carolina Synod would necessitate an earlier meeting, the officers of Synod decided to advance the time of meeting six weeks, and to notify the ministers of this change. Although there was no authority for such a change, it would most likely have been allowed to pass unchallenged had it not been for the strained relations that already existed within the Synod which were further aggravated by actions taken at the meeting. This meeting, sometimes referred to as "the untimely meeting", was held in St. John's church, Cabarrus county, beginning on April 26, 1819. Six pastors, three candidates, five catechists and twelve lay delegates were present. Four pastors and six candidates and catechists were absent. The reason for the change in time of meeting was explained and it was unanimously agreed to allow and sanction this Synod as the Synod of 1819. Secretary G. Shober was elected to attend the meeting of the Pennsylvania Synod and, if possible, favor, in the name of the Synod, the proposed union. He was given power to act, provided the Constitution adopted should be in accordance with instructions which he had received from the Synod. In case resolutions were adopted differing from his instructions, such resolutions were to be presented at the next meeting of Synod for ratification or rejection. Complaints were made to the Synod against David Henkel, especially by Andrew Hoyle, Esq. and by several Presbyterian preachers. These complaints, which seem to have arisen as a result of the youthful ardor with which David Henkel had championed his views on Luth-

eran doctrines and practices which had produced discord within his own congregations and resentment on the part of other members of the community, were examined and discussed at length in the presence of the accused David Henkel. In view of the fact that some of the charges were substantiated, others were not, he was reduced from the position of candidate to that of catechist, and was given a license for twelve months with the provision that, "If at the expiration of six months, he can bring a written statement from his congregations that peace among them had been restored, and no more serious complaints be presented against him, then the President of Synod shall grant him a license as candidate." With this decision David Henkel expressed himself as being satisfied, promised to do better, and according to all appearances reconciled himself with Mr. Hoyle.*

The actions of this convention were in order and could not have been questioned if it had been held at the time decided upon at the previous meeting. That such a change was irregular cannot be disputed, and that it was unwise is fully borne out by events that followed. On the following Trinity Sunday, the time agreed upon in 1817 for this year's meeting, the Rev. Philip Henkel, Candidate Joseph E. Bell, Catechist David Henkel, and seven lay delegates met at St. John's church, Cabarrus county, the place appointed in 1817 for the 1819 convention. A delegation was appointed to visit President Storch who was then living in nearby Rowan county, with a written request that he come to the church, "In order that everything might be arranged and done in a regular and orderly manner." Storch excused himself on the ground that he was not very well, but called their attention to the fact that the Synod had already been held and that there was no need for holding it over again. He finally agreed that the church might be opened for preaching but not for any Synodical business. Services were held in the church after which the group met under several shade trees nearby. Petitions from David Henkel's congregations requesting that he be ordained were considered. Whereupon David Henkel and Candidate J. E. Bell were ordained by the Rev. Philip Henkel.* This action was justified on the ground that Synod, at its 1817 convention, had provided for the ordination of David Henkel and other candidates on Trinity Sunday, 1819. The charges that had been brought against David Henkel at the meeting held six weeks earlier were apparently ignored.

The seventeenth convention of Synod, which began on May 28, 1820, was held in Emmanuel Church, at Lincolnton. Services were held in both German and English and the Holy Communion was celebrated. It was announced that Synod would meet for business at nine o'clock the next day. At this session, the Minutes of the convention held on April 26, 1819, were read in both languages. President Storch's suggestion that since mistakes had been made on both

* The facts presented in this paragraph were gathered from the Minutes of the 1819 Convention of the North Carolina Synod.

* History of the Tennessee Synod, pp. 16-17.

sides everything be forgotten, precipitated an angry discussion which was only ended by the adoption of a resolution to adjourn to meet again in the afternoon. The one party to which David Henkel belonged, remained in the building; and after some deliberation and consultation, adjourned. The other withdrew to a nearby hotel and proceeded to organize the convention by electing the Rev. C. A. G. Storch, President, and Gottlieb Shober, Secretary. On Tuesday, May 30, the Synod met in the church. Seven pastors, three candidates, and three catechists, and eighteen lay delegates were present. By more than a two-thirds majority of the members present, everything done in the Synod of 1819 was ratified anew as was the Constitution, as contained in the book "Luther", with the exception of principles or rules changed since then. Candidate J. E. Bell presented himself before the Synod, acknowledged his error in submitting to ordination by the Rev. Philip Henkel, contrary to the regulations of Synod, and asked to be reinstated. The Synod then decided, first, that his previous ordination was illegal and invalid; and, second, that in view of his repentance and confession, and his promise to remain loyal to the Lutheran church and faithful to his ordination vows, his ordination be made valid by the Synod. The proposal that David Henkel's ordination be made valid was rejected, since he himself, had shown no inclination to submit to the regulations of Synod and had made no request for reinstatement.

The final break toward which events had been leading took place at the convention in Lincolnton on May 29, 1820. The one group continued as the North Carolina Synod and proceeded with the transaction of its regular business. The other group met again on July 17 of the same year, in Solomon's church, Greene county, Tennessee, and organized a new Synod. The separation between the two contending parties was now fully effected, and both Synods continued to labor industriously in their chosen spheres of operation; but the bitter spirit which had developed continued to manifest itself for many years, and the overlapping fields of activity gave frequent occasion for its continued expression.

An effort has been made to trace the steps which led up to and accompanied this first outward break among the Lutherans who, for nearly twenty years, had worked together in one organization. This has not been easy, and perhaps not too successful, for such original records as are available clearly reflect the partisan sympathies of their authors. Any effort at interpretation would encounter the same difficulties, and it is perhaps better to follow the example of Paul Henkel and omit any such effort entirely. Members of a reunited body who have worked together in harmony for more than thirty years can well afford to forget much of the unpleasantness of those days. The unfortunate effects of what took place are so obvious and so well known that they need not be recounted here. Less obvious is the fact that its effects were not altogether negative. Many have recognized this but none more clearly than did Dr. G. D. Bernheim. Sufficient time had lapsed when he wrote to allow the constructive results to become apparent and not

enough to obscure them. His observations are, therefore, of sufficient merit to be recorded here. He writes:

"Although divisions in the church are always to be dreaded, and, except in cases of doctrinal differences, always to be avoided, nevertheless, when they do occur, they sometimes effect good in vitalizing dormant energies, and in re-establishing the pure faith of the Gospel. Such was the case in this division; it increased the number of ministers, it provided for the wants of so many neglected congregations, it made ministers and laymen all the more energetic, zealous and faithful in the discharge of their duties, and it resulted in an enlarged increase in the strength of the church."*

He then goes on to point out that God made use of this division in the church to accomplish a special purpose for the Lutheran church in America. It served to attract attention once more to the pure doctrines of the Lutheran church as confessed by the early Reformers, and to arrest a gradual yet evident departure from the confessed faith and practices of the church. It further resulted in the translation of the Symbols of the Lutheran church into the English language. While there was a manifest desire on the part of many to make the Lutheran church in America an English church, as well as a German church, no effort had been made to Anglicize its faith, that is, to translate its Confessions and Theology into the English language. Special credit is due the Tennessee Synod for undertaking this work which has done so much in preserving the faith of the fathers in this country, and to the Henkel Publishing House at New Market, Virginia, for undertaking its publication and distribution.

These constructive efforts extended far beyond the bounds of the two Synods, although their effect was noticeable in the development and work of both. Indirectly, they did much to influence the American Lutheran church to follow the course which ultimately led to a truly Lutheran position. Whether these ends could have been attained by a smoother process and with less bitterness will never be known, for "What might have been" is not a part of history.

Prior to 1820, Lutheran development in North Carolina followed a single course. The first congregations maintained informal relationships and the early pastors enjoyed a similarly informal fellowship. The organization of a Synod drew both pastors and congregations closer together and enabled them to serve the interests of the church in the state more effectively and to extend their efforts into adjacent states. This situation made a unity and continuity of treatment both possible and natural. The separation in 1820 resulted in an entirely different situation, and for a century two distinct Synods operated on the same field, each engaging in its own activities and pursuing its own course of development. To a certain extent, the fields of the two Synods overlapped,

* History of the Tennessee Synod, pp. 443-444.

and the development was parallel: but their activities were entirely distinct and must be followed through separately until they again converge at the end of the period. During the first half of this period, three additional Synods, made up in part of congregations that had at one time been a part of the original North Carolina Synod, were organized; but they need to be considered only in connection with the Synod of which they were a part at the time of their organization.

CHAPTER V

THE NORTH CAROLINA SYNOD

1820 - 1920

The line of development in the North Carolina Synod after 1820 was, in reality, a continuation of the phase which had begun with the organization in 1803. The Synod continued to operate under the rules and regulations already adopted. At the convention held in 1820, it elected its officers and transacted its regular business as though nothing had happened. Subsequent changes in its constitution and policies were simply the result of later developments and were effected in a normal procedure. Twice within the next quarter century it lost ministers and congregations through the organization of new Synods; but its essential identity was not affected, and its development was not seriously retarded or deflected. To a certain extent, the same may be said about the formation of the Tennessee Synod. The chief differences were that this separation resulted from internal conditions rather than from normal territorial expansion, and that it was attended by bitterness rather than by fraternal understanding and good will. This left the two bodies each emphasizing points of difference and each contending for the same fields even down to the congregational and individual level: and while it did give rise to vexing problems, it did not radically change the course of development in the mother Synod.

The formation of the Tennessee Synod resulted in the immediate loss to the North Carolina Synod of two ordained ministers, three licentiates, and nine congregations located in Tennessee. Other congregations, especially those west of the Catawba river, united with the new Synod within a few years. Still, the parochial report of the North Carolina Synod for 1821 carried the names of eleven ordained ministers, and twelve deacons, candidates, and catechists. These reported 578 children and 39 adults baptized and 189 young people confirmed. No list of congregations is given, and it is impossible to determine the exact number; but it has been estimated that there were about fifty with a membership of between four and five thousand.* This included congregations in Virginia and South Carolina and possibly in other states. The report would indicate that, in spite of the losses suffered, the numerical strength of the Synod was not seriously reduced at that time.

Conditions existed, however, that were not conducive to a smooth and progressive development. Losses were by no means limited to those suffered in 1820-1821. Pastors and entire congregations continued to withdraw, and in other instances, congregations were disrupted. One group of members would remain loyal to the North Carolina Synod

* History of N. C. Synod, p. 41.

while another would become affiliated with the Tennessee Synod. This resulted in material losses and kept alive and stirred up the fires of controversy.

Further than that, the withdrawal of the more conservative leaders served to unbalance the relative strength of groups representing divergent trends, and to give an advantage to those who were more concerned about the promotion of ecclesiastical union than the preservation of sound Lutheranism. This was evident from the action of the Synod taken at the 1820 convention after the break had occurred. Pastor Shober presented his report as Synod's representative to the Pennsylvania Synod at its meeting the previous year. He stated that a plan had been agreed upon setting forth how all Synods could join in one General Synod; but he called attention to the fact that the plan, which had been printed and had been circulated among members of the Synod, did not fully agree with instructions by the Synod. He further pointed out that the Synod was under no obligation to adopt it. The desire for such a union, however, was so strong that the plan was considered by item and was adopted by a vote of sixteen yeas and six nays. Two ministers and two lay delegates were elected, according to the provisions of the plan, to meet with the representatives of other Synods that same year, in Hagerstown, Maryland, to unite with them in the adoption of a constitution and the formation of a General Synod.

An even more radical action was to follow. For some time, a cordial relationship had been maintained between the Synod and members of the Protestant Episcopal church in the state. This had been due, in part, to the influence of the Rev. R. J. Miller. At the convention of Synod held in 1821, it was reported, "That the Rev. R. J. Miller, who for many years, faithfully served our church as a minister, took friendly leave of our Ministerium, in view of the fact that he had united with the English Episcopal church, and had been consecrated priest by the Bishop." Whereupon, the Synod, "Resolved, that the president, in the name of our church, tender him thanks for his many years of service." The extent and value of this service was outstanding. For more than a quarter of a century, he served faithfully as a pastor and was one of the four ministers who took part in the organization of the Synod in 1803. At various times, he served as its secretary or its president, and as its traveling missionary. His journals covering his activities in the latter capacity, which were handed in at the annual meetings of Synod and were printed in its Minutes, gave detailed information about his work and are a source of valuable information about conditions at that time. From 1821 until his death in 1834, he continued to serve Episcopal congregations in Caldwell, Iredell and Rowan counties. He was a man of sterling character and was highly respected by all who knew him, regardless of their church affiliations. One daughter, Catherine, married the Rev. Godfrey Dreher.

At this same convention in 1821, the Revs. Adam Empie and G. T. Bedell, and Duncan Cameron, representing the English Episcopal church, appeared before the Synod with a proposal that if possible, a union

between the churches be effected. In connection with their appointment, the Journal of the Episcopal North Carolina Convocation refers to, "That, truly respectable denomination, the Lutherans." * This delegation was affectionately received, and a committee consisting of The Revs. G. Shober and M. Rauch, and Henry Ratz, Esq., was chosen to consult with them on a plan of union. The next day they submitted the following plan:

"I. Resolved, That we deem it expedient and desirable that the Lutheran Synod and the Protestant Episcopal church of North Carolina should be united together in closest bonds of friendship.

"II. Resolved, That for this purpose we will mutually make such concessions as may not be inconsistent with the rules and regulations of our respective churches, for the purpose of promoting a friendly intercourse.

"III. Resolved, That the convention of the Protestant Episcopal church may send a delegation of one or more persons to the annual Synod of the Lutheran church, which person or persons shall be entitled to an honorary seat in that body, and to the privilege of expressing their opinions and voting in all cases except when a division is called for; in which case they shall not vote.

"IV. Resolved, That the Lutheran Synod may, in like manner, send a deputation to the convention of the Protestant Episcopal church, who in all respects shall be entitled to the same privileges.

"V. Resolved, That all the ministers of the Lutheran church in union with the Synod shall be entitled to honorary seats in the convention of the Protestant Episcopal church; and the clergymen of the said last-mentioned church shall, in like manner, be entitled to honorary seats in the Synod of the Lutheran church.

"The committee respectfully recommended to the convention of the Protestant Episcopal church, and to the Synod of the Lutheran church the adoption of the foregoing resolutions."

This report was adopted by the Synod at that convention, and by the convention of the Episcopal church held in Raleigh, April 18, 1822. Representatives were elected by each body to attend the meeting of the other. The plan of union must not have proven feasible, for nothing more about it appears in the Minutes. However, there is no record of its having ever been revoked.

Efforts to strengthen and enlarge the work of the Synod through the establishment of relations with other groups were, to a certain extent, offset by losses due to the organization of new Synods. The first occurred in 1824. The pastors of North Carolina had, almost from the beginning, manifested an interest in their brethren in the faith who had settled in South Carolina, and some of them had

* Bernheim's History, p. 458.

made frequent visits to that state. As a result of their efforts, a number of congregations were organized, particularly in the Lexington and Orangeburg districts. After the organization of the North Carolina Synod, these congregations and their pastors gradually became affiliated with the new body. The name of the Rev. Christopher Bernhardt is listed among the pastors who attended the fourth convention, and he was elected its secretary at that meeting. The minutes of the eighth convention state that, "The following congregations from South Carolina have united with our Synod: Bethel church, St. Peter's church, and Zion church." Among the candidates present at the ninth convention were J. P. Franklow and Godfrey Dreher from South Carolina. By the year 1824, the work in that state had developed to a point where the organization of a new Synod seemed desirable, "Accordingly, on January 14, 1824, the following clergymen of the Evangelical Lutheran church met at St. Michael's church, Lexington district, with the intention of organizing a Synod for South Carolina and adjacent states, namely: Revs. John P. Franklow, John Y. Meetze, Godfrey Dreher, Michael Rauch, Jacob Moser, all residing in the Lexington district, and Rev. Samuel Herscher of the Orangeburg district, South Carolina."* All these men were, at the time, members of the North Carolina Synod. After due consideration, those present unanimously resolved, "That the situation and wants of the Evangelical Lutheran churches in 'South Carolina' require that a Synod be now organized."

The minutes of the North Carolina Synod (1825) contain the following: "The ministers in South Carolina have since our last convention organized themselves into a body of their own, and report now in our letter that they wish to cooperate with us in love and unity. Our president will report to them that this is our wish." Thus the first normal and peaceful separation from the mother Synod of the South was consummated, and the harmony which was desired by all continued to prevail. While it resulted in a substantial loss to the North Carolina Synod in members and territory, its salutary effect upon the whole church fully justified the policy which it initiated.

Eighteen years later, the Synod was again confronted with a similar situation. As has been previously indicated, Lutherans in Virginia and East Tennessee south and west of the James river early sought fellowship with their brethren in North Carolina, and North Carolina pastors felt a definite responsibility toward them. Paul Henkel made several trips through this territory and did much to hold them together. R. J. Miller included it in his itinerary as traveling missionary; and he and his associate, Jacob Scherer, turned the attention of the shepherdless congregations in South Western Virginia to the North Carolina Synod. As a result, twenty congregations applied for admission into the Synod and were received at its convention held in 1813. These were served, partly by the Rev. Peter Schmucker and partly by visiting pastors. The Synod held its twenty-third convention in Zion church,

Botetourt county, Virginia. Its twenty-sixth was held in St. John's; its thirty-first in St. Paul's; its thirty-fifth in Zion, and its thirty-eighth in St. Peter's, all churches in Wythe county, Virginia.

According to the history of the Lutheran church in Virginia and East Tennessee, "At the thirty-seventh convention of the North Carolina Synod held in St. Michael's church, Iredell county, N. C., October 3, 1840, a petition was presented by the ministers and lay delegates in southwest Virginia, asking permission to form their congregations into a separate Synod. The petition was signed by the pastors Jacob Scherer and Elijah Hawkins, the licentiates John J. Greever and Gideon Scherer, and the lay delegates Michael Brown of Wythe county, John Grosclose of Smythe county, and Stephen Sprecher of Burke's Garden. The Synod in a generous spirit granted the request, and the persons named agreed to meet in St. John's church, Wythe county, Va., on the 20th day of September, 1841, in order to make preliminary arrangements for the contemplated union. This was done; a committee was appointed to draft a constitution and the congregations were requested to elect lay delegates for the first meeting to be held in May, 1842, in Zion church, Floyd county, Va.

"Fifteen congregations which had previously been members of the North Carolina Synod united to form the new Synod. Their names and county locations are as follows: In Wythe county, Zion, St. Paul's, St. Peter's, Kimberling, St. John's, Bethel, and Sharon; in Tazewell county, Burke's Garden; in Botetourt county; Union and Cop's; in Roanoke county, Zion and Glade Creek; in Floyd county, Zion; in Smythe county, Pleasant Hill and Chilhowie. At the first convention, two more applied for admission and were gladly received."*

Of the six ministers who took part in the organization meeting on September 20, 1842, two, Jacob Scherer and Elijah Hawkins, were ordained ministers of the North Carolina Synod; and two, J. J. Greever and Gideon Scherer, were licentiates of the same Synod. Again the North Carolina Synod had suffered the loss of members and territory; but once more the new organization carried with it the blessings of the mother Synod under whose care it had reached the age of self-determination and self-support.

In this connection, reference should be made to a third Synod which was formed under the guidance and with the blessing of the North Carolina Synod, even though it did not come into existence until a much later period. Almost from the beginning, the Synod recognized its responsibility for the spiritual care of members of the Negro race who, under the institution of slavery, were so closely connected with the people who made up its congregations. At its twelfth convention, the following was adopted: "Resolved, That it is our duty to preach the Gospel to Negroes, and after proper instruction to admit them to all the means of Grace of the church, and for this purpose to

* History of Lutheran Church in Va., East Tenn., p. 114-115.

make room for them in our churches." It was further declared, "That Masters are, in love, requested to grant liberty to their slaves for this purpose, and herewith it is placed on record that it is the duty of masters to have them instructed in Christianity." For several years, beginning in 1819, the number of slaves was reported separately. Fifty baptisms were reported in 1819, forty in 1820, seven slaves and one Indian in 1822, and three in 1824. No further separate reports are given, but the practice of receiving slaves and of allowing them to worship with their masters was continued until after the close of the War Between the States.

Changed conditions that followed the freeing of the slaves made some other arrangement necessary. At the convention of the North Carolina Synod in 1868, the following action was taken: "Resolved, That a committee of two clergymen be appointed to prepare a report on the Relation of the Church to the Freedmen." The committee composed of the Revs. W. Artz and G. D. Bernheim was appointed and reported that at the time it could offer nothing better than the plan adopted by the Evangelical Lutheran Synod of Tennessee. This plan which was adopted by the Tennessee Synod in 1867 and is included in the sketch of that Synod elsewhere in this narrative, was immediately adopted unanimously. At the same convention in 1868, Michael M. Coble presented a certificate of recommendation signed by a number of responsible persons, members of the Lutheran church, and applied for license to preach the Gospel and administer the sacraments. The ministerium referred the application to a special committee with power to act. The committee granted him a license which provided that he should work under the care and advice of the Rev. C. H. Bernheim who was instructed to withdraw the license if at any time the conditions under which it was granted were not strictly observed. The committee reported to the ministerium the next year that the said Coble had served two congregations acceptably and recommended the renewal or continuance of his conditional license. This procedure was followed for several years, although the Synod had discontinued the practice of granting licenses to white candidates in 1869. Negroes who were later ordained were D. J. Koontz in 1880, Nathan Clapp and Samuel Holt in 1884, and W. P. Phifer, who was approved in 1889 and ordained in 1890.

These four Negro ministers, together with the lay representatives from their congregations, at the meeting of Synod in 1889, asked to be formed into a separate Synod of their own. A special committee, consisting of the Revs. W. G. Campbell, F. W. E. Peschau, George H. Cox, and T. S. Brown, was appointed, who reported to Synods as follows:

"We your committee appointed to organize the Colored Evangelical Lutheran Synod, met in the council room of St. John's Evangelical Lutheran congregation, Cabarrus county, N. C., on Wednesday, May 8th, 1889, at 11:30 A. M. Rev. W. G. Campbell, the chairman, called the committee to order. Rev. George H. Cox was elected secretary. After prayer by Rev. F. W. E. Peschau, the colored brethren were organized

and constituted under the name and title of 'The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America.'

"The Constitution of the North Carolina Synod was then adopted as the constitution of this Synod. Rev. D. J. Koontz was elected president, W. P. Phifer, recording and corresponding secretary, and Rev. S. Holt, treasurer."

Upon the adoption of this report, the members of the new Synod offered the following, which was unanimously adopted:

"Resolved, That we, the members of the Alpha Synod, hereby tender our most hearty and sincere thanks to the officers and members of the honorable Synod of North Carolina for the kind interest they have manifested to us, the first Colored Lutherans of North Carolina, and we pray that they may ever cherish toward us the same kindly feelings, and help us in our work. God bless you!"

Later the Colored Lutheran pastors and churches voluntarily united with the Missouri Synod, which had launched upon an extensive missionary program among the Negroes of the South. While the North Carolina Synod had always shown a sympathetic interest toward work among the Negroes and, beginning in 1880, had given some financial support, the results were never too encouraging.

Local conditions and territorial expansion had made the formation of new Synods inevitable and desirable. At the same time, there existed a feeling that, in broader spheres of activity, some sort of cooperation between Synods was necessary. This became increasingly apparent as the church expanded its program. Practical minded men in the North Carolina Synod felt this need even before 1820, and were perhaps inclined to surrender some things that were even more important in order to make such cooperation possible. Their willingness to compromise and their impatient determination to bring about a union with other Synods were unfortunate, but their motives were honorable and the ends which they sought seemed desirable. At any rate, the relation of the Synod to other Synods and its connection with General Lutheran Bodies became an important factor in its development.

To the Ministerium of Pennsylvania belongs the honor of having inaugurated this movement. As early as 1807, a letter was addressed by that body to the North Carolina Synod: but this letter was not acknowledged for reasons explained in the following action taken in 1812:

"A fervent wish being expressed to enter into nearer and more cordial connection with the brethren professing our faith in Pennsylvania, a letter of the year 1807, addressed to our ministry, from the ministry of Pennsylvania, then in Synod assembled, was read. We felt sorrow that because in said and the succeeding year no full Synod had here assembled, and the same had been mislaid, and the receipt never acknowledged and the same never answered.

"Revs. Storch and Shoher were hereupon appointed in the name of this ministry to answer the said letter."

The next step was taken in 1818 when a call was issued by the Ministerium of Pennsylvania asking that representatives from various Synods assemble in Baltimore, Maryland, at the time of the regular annual meeting of the ministerium during Trinity week, 1819, to consider a plan to be proposed for the closer union of all the Lutheran Synods in America. Unfortunate developments which attended the action of the Synod with respect to this call have already been presented in another connection, and mention has been made of the fact that the Synod, in 1820, voted, by more than a two-thirds majority, to become a part of the organization which became known as the General Synod. It remained a member of this body and continued to take an active and influential part in its deliberations and work until after the beginning of the War Between the States.

With the outbreak of war, the physical impossibility of continuing a relationship that had so long proven beneficial and pleasant became apparent; and, at its convention held in Wilmington, May 2, 1861, the North Carolina Synod took measures to meet the situation. A special committee on "Church Relations", consisting of the Revs. D. H. Bittle, Joseph A. Linn and S. Rothrock, was appointed. This committee presented the following preamble and resolutions which were unanimously adopted:

"Whereas, In the distracted condition of our once happy country, we deem it impracticable to send our delegates to the next meeting of the General Synod, about to convene at Lancaster, Pennsylvania; and, feeling that other Synods South are in a similar situation with this body, therefore,

"Resolved, That we recommend a convention of all Southern delegates to the General Synod to meet at Salisbury, N. C, on Thursday pieceding the third Sabbath in May, 1862, for the purpose of endorsing the proceedings of the next meeting of the General Synod, if practicable; otherwise to take such steps as may best promote the future harmony and prosperity of the portion of the church represented by the absent delegates.

"Resolved, That we hereby commission our present delegates to the General Synod to attend the said convention.

"Resolved, That the Corresponding Secretary of this body be instructed to inform all our Synods in the South of this action and ask their cooperation."

The Synod held its 1862 meeting before the time set for the proposed convention of delegates had arrived. In the meantime, conditions had continued to grow worse, and it now seemed altogether unlikely that any further relations with the Northern body could be maintained. The Synod, therefore, took action dissolving its connec-

tion with the "Northern General Synod" and declared itself in favor of forming a General Synod of the Confederate States, on the basis of the Augsburg Confession. Delegates who were elected to the Salisbury convention were empowered to vote for such an organization; and in the event of the formation of a Southern General Synod, were authorized to represent the Synod in it.

The meeting was held at the appointed time and the Southern General Synod was organized. The new organization proved, in many respects, to be a disappointment to those who had suggested it. Not all of the Southern Synods cooperated, and its spirit and outlook were provincial rather than general. The North Carolina Synod, however, continued to be a part of the body until 1870. The delegation which had attended the meeting held in Winchester, Virginia, June 9th of that year submitted a very discouraging report which closed with the question, "Will it not be well to enquire, at this time, what advantage to the church will it be to continue in connection with a body which has, in all probability, served its day?" The report was unanimously adopted, and the Synod at once severed its relations with the Southern General Synod.

For the first time in fifty years, the Synod now stood independent of all general bodies and was free to devote the greater part of its energies to the development of its internal interests. This was, however, so foreign to its spirit and principles that such a condition could not long continue; and in 1881 the Synod again became a member of the Southern General Synod.

This Synod, however, was general in name only. The Tennessee Synod, which represented no inconsiderable part of the strength of the Lutheran church in the South, had never become a member; and in 1872, the Holston Synod withdrew, and in 1874, united with the General Council. The desire for a more truly representative body led to the proposition that a Church Diet be held at some suitable time and place for the purpose of inaugurating a more general organic union properly based on the confessions of the church, invested with proper powers, among the Lutheran Synods in the South. The proposition met with such an encouraging response that the two Lutheran journals in the South, Our Church Paper and the Lutheran Visitor, were asked to set the time and place and to issue the call. This was done, and the Diet was held in Salisbury, North Carolina, November 12-13, 1884. Representatives from all Southern Synods were present; and a Doctrinal Basis, soundly Scriptural and truly Lutheran, was unanimously adopted. A proposed constitution for the new organization was also drafted and approved. The Diet met again in Roanoke, Virginia, June 23-28, 1886, at the time of the meeting of the General Synod; and the two bodies were merged into one under the name of "The United Synod of the Evangelical Lutheran Church in the South."

Thus, for the first time, all Synods in the South were united in one General Body. This organization did much to draw the Lutherans

of this part of America together and to promote the general interests of the church. A Board of Home and Foreign Missions was created, The Lutheran Theological Southern Seminary was strengthened, a publication house was established and church periodicals were merged, and other causes were advanced. The United Synod did not accomplish all of this at once, but it continued to function effectively until, in 1918, it joined with the General Synod and the General Council in the formation of the United Lutheran Church in America. In all of this, the North Carolina Synod was an active participant and a loyal supporter.

The missionary activities of the Synod would make a story in themselves. The first Lutheran ministers in North Carolina were more than pastors of local congregations; they were traveling missionaries who set an example and established a precedent for those who should follow. The founders of the Synod were filled with the missionary spirit. Available records of the missionary activities of Nussmann, Arends, Storch, Paul Henkel, and R. J. Miller would fill a large volume, but much that they did was never recorded and other records have been lost. These men evidently imparted some of this same spirit to the people whom they served. While established congregations may have little direct financial support, they made the work possible through their willingness to share with others the time and energies of their pastors. It was only natural, therefore, that the newly organized Synod should take steps to continue and enlarge this work under its official supervision and by its support. The first traveling missionary appointed by the Synod was the Rev. R. J. Miller, whose home was in Burke county. On the eighteenth day of June, 1811, he started, by private conveyance, on his first missionary tour. His route carried him through Wilkes, Surry, and Stokes counties in North Carolina; Pendleton, Bath, Greenbriar, Monroe, Montgomery, Wythe, and Washington counties in Virginia; Sullivan, Carter, Washington and Greene counties in Tennessee; thence through the mountains of western North Carolina to his home, where he arrived about the middle of October. A little later in the same year he made a trip into South Carolina. Philip Henkel, Jacob Scherer, and L. Markert were other appointed missionaries who traveled as far west as Ohio and Indiana.

These missionary activities were suspended or at least curtailed during the years immediately preceding and following 1820; but in 1824, the Rev. Jacob Scherer reported that, according to previous instructions, he had visited Bedford county, Tennessee, had traveled 2,200 miles, preached thirty-eight times, and had received offerings amounting to \$45.60. He reported expenses totaling \$20.69. The same year, The Rev. William Jenkins reported that he had visited Lutheran congregations near Duck River, Tennessee; that he had preached in two organized congregations and had organized two additional churches in Franklin and Lincoln counties. He concludes his report, "Since the last Synod I rode 2,000 miles, preached 175 times, baptized 84 children, 7 adults, and 7 Negroes, received 34 into the church, and buried eight persons."

Even at this early date the migration of Lutherans to "The West", which was to affect many North Carolina congregations so seriously, had begun. Lutherans in Illinois had appealed to the Synod for help in 1819, but conditions within the Synod itself were so disturbed that no aid could be given. Their destitute condition was again presented to the Synod in 1825, and The Rev. William Jenkins was authorized to visit there and give them such assistance as he could. The Rev. John C. A. Schoenberg, who had been sent out in 1827, returned in 1828 to be ordained and reported to the Synod that, there were hundreds of Lutherans scattered through Illinois, Indiana, and Missouri, entirely destitute of preaching by our ministers.

In 1832, the Rev. Daniel Scherer, who had been pastor of St. John's church, Cabarrus county, felt it his duty to labor as a missionary in the State of Illinois. He located in Hillsboro and soon had a congregation organized and in a flourishing condition. In 1834, Synod adopted the following:

"Resolved, That we express our approbation of the laudable efforts of the Rev. Daniel Scherer in collecting and organizing a Lutheran congregation in Hillsboro, Illinois.

"Resolved, That we receive the same into full connection with this Synod." In 1836, Pastor Scherer was dismissed from the North Carolina Synod to unite himself with the "Synod of the West", and his congregation naturally went with him.

Missionary operations were carried on in parts of Virginia until the organization of the South West Virginia Synod, in 1842; but from then on, such activities were confined to the State of North Carolina, presumably because other Synods had been organized and were more favorably located for the continuance of such work. A practice established quite early in the life of the Synod resulted in the organization of many new congregations. According to this practice, pastors were expected to use the extra Sunday in months having five Sundays for holding services in communities in which there was no organized congregation. With the exception of the years between 1820 and 1830, each decade witnessed the organization of new churches; but, with a few exceptions, those organized prior to 1900 were in rural areas adjacent to well established congregations. The number organized during each decade is as follows: 1831-1840, five; 1841-1850, three; 1851-1860, five; 1861-1870, five; 1871-1880, seven; 1881-1890, three; 1891-1900, eleven. At the beginning of the period, St. John's, Salisbury was the only congregation located in a town of any size. St. James', Concord, was organized in 1842; St. Paul's, Wilmington, in 1858; St. Mark's, Charlotte, in 1859; First church, Albemarle, in 1880; Augsburg, Winston-Salem, in 1891; but it was not until the beginning of the present century that the Synod became actively interested in establishing congregations in the centers of population.

At its Centennial convention in 1903, the Synod referred the matter of employing a Synodical Field Missionary to the Executive Com-

mittee. This committee reported to the next convention that, for lack of funds it had been unable to carry out Synod's wish, and that for the same reason it had been kept from undertaking work at Lexington. The Committee on the Executive's Committee's Report recommended the adoption of these items but offered a further recommendation to the effect that, "The Executive Committee for the ensuing year take steps to place a synodical missionary in the field at an early date." This was adopted, but no provision was made for financing the undertaking. At a later session, a motion was made to reconsider; and in the discussion that ensued, a proposition was made by delegate J. H. Rehder of St. Paul's church, Wilmington, to raise \$1,000.00 for the salary of such a missionary. The matter took definite shape in a motion to have the roll of pastorates called for pledges to this object. This was done and the amount pledged was \$720.00. A committee consisting of Messrs. J. A. Cline, W. F. Aberly, W. F. Snider, J. A. Davidson, E. E. Workman, and J. H. Rehder was appointed to solicit additional pledges to the fund. This action was significant because it marked the beginning of a new era in Home Mission work and because it was initiated by the laymen of the church. Pastor Edward Fulenwider was later called as missionary, and after a survey of the field had been made, was instructed to concentrate his efforts at Lexington but to give such attention as possible to other points. A congregation was organized at Lexington in 1905, and in February, 1907, Missionary Fulenwider resigned in order to accept a call to become its regular pastor. The Rev. Jacob L. Morgan, having accepted the call to become Synodical Missionary, entered upon his work July 1, 1907, and continued to serve in that capacity until he was elected the Synod's first full time president in 1919.

Missionary Morgan possessed a deep interest in the cause, unbounded energy, and a rare organizing ability. As a direct result of his labors, churches were organized at High Point, Greensboro, Mooresvills, Landis, Raleigh, and Liberty. He also had supervision of other mission congregations of the Synod. In addition to the work of organizing and building new congregations, he raised most of the money to provide them with church buildings.

Under this new program of Home Mission work, the church became firmly established in the growing centers of population, large numbers were saved to the Lutheran church who would otherwise have been lost to other denominations, and larger numbers of unchurched people were reached. Due credit should be given to the members of the Women's Missionary Society and to the active laymen of the church for their loyal support of the entire program.

The Synod's activities in Foreign Mission work were limited to its participation in the programs carried on by the General Bodies to which it belonged, and to the activities of the Women's Missionary Society. No column for Foreign Missions was carried in the financial tables until 1883. From that time on, the cause received increasing emphasis. Prior to the opening of the Field in Japan by the United

Synod, contributions had been made to the General Synod's work in India and Africa. The following native sons and daughters of the Synod had entered service in the Foreign Field up to 1920: The Revs. Clarence E. Norman and John K. Linn and Misses Maud and Annie Powlas. The Synod also had a special interest in the Revs. C. K. Lippard, D.D., and A. J. Stirewalt, D.D., who were from the Tennessee Synod, and in the Rev. C. L. Brown, D.D., who was a North Carolinian by birth.

The period under review was also marked by a progressive development in the Confessional position of the Synod, and in its Lutheran practices. This development may be indicated briefly by a presentation of the successive changes that were made in its constitution, without specific reference to the situations out of which they grew.

The revised constitution which was adopted in 1817 and continued to remain in force for many years, contained the following:

"Article I. The first twenty-one articles of the confession delivered to the assembled Diet at Augsburg, in Germany, by the Lutheran divines, known by the name of the Augsburg Confession, as extracted from the Bible, is the point of union of our church. Every minister, before ordination, pledges himself to the same.

"Article XI. It is the duty of every preacher to instruct all children of our members from twelve years old and upwards, in the Catechism, and to confirm them, or have them confirmed, in their baptismal vow, by authorized ministers, and admit them to the sacrament, when they are sufficiently enlightened. The Small Catechism of Dr. Luther, in the German language, and the Christian Catechism, in the English language, are to be used for such instruction, and the doctrine is to be explained for six weeks prior to the confirmation, if possible."

In 1846, Synod adopted the following questions to be propounded to all candidates for ordination:

"1. Do you believe the Scriptures of the Old and New Testaments to contain the Word of God, and that it is the only infallible rule of faith and practice?

"2. Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?"

The constitution adopted in 1869 contains the following Doctrinal Basis:

"1. We believe that the Canonical Books of the Old and New Testament Scriptures are given by inspiration of God and are the perfect and only rule of faith and practice.

"2. We believe that the three general creeds, the Apostles, Nicene, and Athanasian, exhibit the faith of the church universal, in accordance with this rule.

"3. We believe that the unaltered Augsburg Confession is, in all its parts, in harmony with the Word of God, and is a correct exhibition of doctrine.

"4. We believe that the Apology, the Catechisms of Luther, the Smalcald Articles, and the formula of Concord, are a faithful development and defence of the doctrine of the Word of God, as set forth in the Augsburg Confession."

This basis was revised in 1889 to read:

"The Evangelical Lutheran Synod of North Carolina confesses that the Canonical Books of the Old and New Testaments are the Word of God, given by inspiration of the Holy Ghost, and are the clear, only, and sufficient rule of faith; that the three general creeds, Apostles', Nicene, and Athanasian, exhibit the faith of the church universal, in accordance with this rule; that the unaltered Augsburg Confession is, in all its parts, in harmony with this rule of faith, and is a correct exhibition of its doctrine; and that the Apology, the Large and Small Catechisms of Luther, the Smalcald Articles and the Formula of Concord are a faithful development and defense of the doctrines of God's Word and of the Augsburg Confession. All her questions concerning the faith of the church, its ministers or congregations, and the administration of the Word and sacraments, shall be judged and decided according to this rule and these Confessions."

A growing appreciation of distinctive Lutheran doctrines and of the Confessions as a doctrinal basis resulted in a similar development in Lutheran practices. Since, in the Lutheran church, unity has always been dependent upon agreement on doctrinal questions rather than on uniformity in such practices as organization, worship, and other means used for carrying out its divinely appointed mission; and since a great deal of latitude has always been permitted in the latter field, the term "Lutheran Practice" cannot be defined with any degree of exactness. However, principles inherent in the Confessions of the church have always exerted an influence upon its practices; and growth in an appreciation of the one will result in development in the other. The same conditions that caused the early Lutheran Church in America to neglect a clear-cut statement of its Confessional position also led it to follow practices not altogether in harmony with the spirit and principles of those Confessions.

The first constitution, adopted in 1803, not only did not contain a basic confessional statement; it failed to cover many practical situations with which the new organization would inevitably be confronted. This should not be interpreted as a criticism of the document or of the men who drafted it but as evidence that a long process of development lay ahead, a process which resulted in frequent changes in the constitution. It was amended at the second annual convention and again in 1817. In 1832, a second and very lengthy constitution was adopted; in 1840 a third; in 1846, a fourth; in 1855, a fifth; in 1870, a sixth; and

from that time on it was frequently amended. In 1869, the "License System" was abolished, "on the ground that no authority for it had been found in the Word of God, nor any warrant for the same in our Lutheran articles of faith and practice; but that it had only been introduced into this country as a provisional custom for the speedy supply of ministers."

The liturgical usages of the church were also influenced by practical conditions and underwent many changes. The material for formal worship was at first limited and hard to obtain; but in spite of practical difficulties, a definite liturgical consciousness prevailed. St. John's church, in Cabarrus county, as early as 1782, adopted the Order of Services used in the German Lutheran Court Chapel of St. James', in London, England.* In 1813, Synod considered the matter a common "Agenda" (Liturgy or Mode of Service) and resolved, "That we first write our brethren in Pennsylvania, to ascertain what they think and say concerning such a book which could be used in all the States." At its next convention, Synod was informed that the Pennsylvania Synod, "Had resolved to prepare and complete an 'Agenda' (liturgy) by its next meeting." Synod, therefore, decided to await the result of their labors, in the hope that they give the church a spiritual and consecrated book. In 1817, Synod adopted the following, "The hymn book (*Gemeinschaftliche Gesangbuch*) printed or issued by Shaefer and Mann, was recommended for introduction and use in our churches, and so also the English liturgy of New Work, and the English hymn book by Paul Henkel, were recommended "

In the years that followed, the difficulty experienced in obtaining suitable books, together with the influence of surrounding groups who were outspoken in their objections to all liturgical worship, resulted in the almost complete abandonment of the Church's rich liturgical heritage, and it was not until many years later that a new interest was awakened. The publication of a new Book of Worship did much to renew this interest, and the report of the president, in 1868, contains the following: "It is with devout gratitude to God we announce the favorable reception of the General Synod's new Book of Worship within our bounds. A number of our ministers are conducting worship according to its prescribed forms, to the entire satisfaction of their congregation, and we are very hopeful that in a little while the book will be in general use. It is proper that some recommendatory notice be made of this book at our present meeting." Such action was taken by the adoption of the following: "Resolved, That we have heard with pleasure and unfeigned gratitude the favorable reception of our 'Book of Worship', and urge that each individual member of our church procure a copy as soon as practicable."

The next step in this development was taken when, in 1878, the General Synod South proposed to the General Synod and the General Council that they unite in the preparation of a Common Service Book

* Bernheim History p. 453.

for all English speaking Lutherans. The proposal was accepted, and the work was completed in 1888. In 1893, this service, together with other liturgical material and a selection of hymns, was published as, "The Book of Worship for the use of the United Synod of the Evangelical Lutheran Church in the South". It immediately received wide acceptance in the North Carolina Synod. A second Book of Worship containing a materially revised hymnal was published in 1912. This was followed, in 1919, by the Common Service Book which is still in use.

Available statistical records are so incomplete and follow such varying patterns that it is almost impossible to determine, with any degree of accuracy, the numerical growth of the Synod or its development in benevolent giving; but the figures given below will indicate the trend. The quarter-century years which are used may not always be typical, but when combined, they should represent a reasonable average. The starting year, 1825, marks the lowest point; for the ministers and congregations in South Carolina had just been transferred to the new Synod in that State, and the full effects of the losses to the Tennessee Synod were apparent by that time. Figures in the last two columns, prior to 1900, are undoubtedly incomplete; and their chief value, as stated above, is to indicate the trend.

Year	Number of Ministers	Number of Congregations	Members Communing	Total Benevolences
1825	10	37	1,335	\$ 25.94
1850	12	26	2,482	189.19
1875	22	37	4,131	348.24
1900	34	62	8,161	2,658.46
1920	55	77	12,035	65,987.00*

During this period, developments in the field of education kept fully abreast of the advances in other areas of the Synod's life and activity, and added immeasurably to its effectiveness. Auxiliary organizations, which functioned in the congregations and in the general activities of the church, also did much to awaken interest, promote causes, and provide channels through which the talents of a consecrated laity might be more fully utilized. But these are stories in themselves and will be adequately presented in other sections of this history.

During this same period, the names of not fewer than 200 ministers appeared on the roll of the Synod. The contribution which they made toward its development can scarcely be overemphasized. Some served in the Synod for many years, others for only a brief period; some rendered outstanding service in an official capacity or as leaders in its deliberations, others served humbly as pastors and exerted little influence beyond the bounds of the parishes in which they labored; but

* Benevolence, Apportioned and Unapportioned, including \$27,470 paid to college. \$5,927.00 was paid on Apportionment.

each, in his own way, made a definite contribution toward the extension of the Kingdom and the building up of the Body of Christ. It is obviously impossible to include a biographical sketch of each of them in this narrative, or to give due recognition to the work which they did. Their names and their official relationships to the Synod will be found in the tabulated sections of this book, but the full measure of their service must remain unknown save to the Master Whom they served. The same is true of the thousands of consecrated men and women who, through their loyal support and unselfish service, did so much to promote the work of the church in their own congregations and in the larger areas of operation undertaken by the Synod. Under God, these pastors and people, great and small, made the history of this period, only a small part of which can be recorded here.

CHAPTER VI

THE TENNESSEE SYNOD

1820 - 1920

Events and circumstances which led to the organization of the Tennessee Synod were presented in a preceding chapter and need not be repeated. Differences which had been developing within the North Carolina Synod came to a head at the Seventeenth Convention held in Lincolnton, beginning on May 28, 1820, and resulted in the formation of a new Synod which, under the name of the Evangelical Lutheran Tennessee Synod, continued to operate for a full century, to maintain its own identity, to make a very definite contribution to the development of the Lutheran Church in North Carolina and other states, and to exert a positive influence upon American Lutheranism. As was the case in the North Carolina Synod, its development followed a distinct line until the bodies were again merged into one. The experiences and problems of the two Synods were, in many respects, much alike; and a certain degree of sameness in their presentation is unavoidable. However, each carried on its own work in its own way and made its own history, and each merits separate consideration.

As has already been stated, the two parties were unable to reconcile their differences at the meeting in Lincolnton. The one party



Present Building
SOLOMON'S CHURCH, COVE CREEK
Greene County, Tennessee

withdrew to a nearby hotel and continued with the business of Synod. The other, after some consultation and deliberation, adjourned. On July 17, 1820, a meeting was held in Solomon's Church, Cove Creek, Greene County, Tennessee, "To organize a Conference or Synod, in accordance with the teachings, doctrines, and policy of the Word of God, as set forth in the Confessions of the Evangelical Lutheran Church."*

The following ministers were present at this meeting: Jacob Zink of Washington County, Virginia; Paul Henkel of New Market, Shenandoah County, Va.; Adam Miller of Sullivan County, Tenn., and Philip Henkel and George Easterly of Greene County, Tenn. David Henkel of Lincoln County, N. C., who could not be present in person, acquiesced in the object of the meeting and was recognized as a member. The lay delegates representing congregations were: From Emmanuel Church, Washington County, Tenn., John and Conrad Keicher; from Union Church in the same county and state, Michael Kapp; from Jacob's (St. James') Church, Greene County, Tenn., John Nehs (Neas), John Ottinger, Philip Easterly and John Renner; from Solomon's Church, same county and state, Frederick Gottschall, John Koch, Philip Ebert and John Froschaur; from Sinking Spring Church in the same county and state, John Bauer, Frederick Schaeffer, Peter Gobel and John Hermann; from three churches in Sullivan County, Tenn., Henry Herchelroth and Jacob Deck; from Golden Spring Church, Greene County, Tenn., Nicholas Fley and George Boessinger.*

The meeting was opened in a regular, churchly manner with singing and praying; a basis and regulations were adopted; and an organization was effected, under the name and title of the Evangelical German Lutheran Tennessee Conference or Synod. This "Basis and Regulations" contained fourteen sections which may be summarized as follows:

1. German shall be the language used both in the proceedings of the Synod and in its written records.
2. All teachings relative to faith, Christian conduct, and all books publicly used in the church in the service or worship of God, shall be in harmony with the doctrines of the Holy Scriptures and the Augsburg Confession.
3. Whoever desires to be a teacher or otherwise an officer in the church shall obligate himself to teach according to the Word of God, the Augsburg Confession, and the doctrines of our church; and shall not be allowed to stand in connection with the so-called Central or General Synod.
4. Members of our churches shall be those who have been baptized according to the command of Christ, confirmed by the imposition of hands, and participate in the celebration of the Holy Supper.
5. Not more than two ranks or grades in the office of teaching, or the ministry, are necessary for the preservation and perpetuation of the

* Tennessee Synod History, p. 24.

* History Tennessee Synod, pp. 24-25.

church, namely: Pastors and Deacons. A Pastor is one who has been ordained with prayer and the imposition of hands by one or more pastors. He is authorized to perform all ministerial acts.

6. A Deacon is also a servant in the Word of God, but he is not fully invested with the ministerial office as is the Pastor. He may give instructions in the Catechism, read sermons, attend to funerals, admonish, and in cases of necessity, baptize children. Officers in the congregation shall be as they were heretofore customary in our church: Elders, Deacons, etc.

7. At each Conference, pastors shall be named who shall conduct ordinations, sign certificates and affix seals, and see that good order is maintained. Ministers and lay delegates may appoint one of the pastors chairman, and in the same manner one may be appointed secretary; but it is not to be understood that these must serve in these positions throughout all sessions.

8. Conference or Synod shall meet annually on the third Sunday in October, preferably in Tennessee; but the name Tennessee Conference or Synod shall always be retained although it may have ministers and lay delegates in other states.

9. The Conference shall be composed of ministers and lay delegates, but there shall not be more votes cast by lay delegates than a number equal to the number of preachers present.

10. Each congregation shall have a treasury for such money as may be collected to defray the expenses of publishing the minutes, of traveling ministers, etc.

11. Each pastor should keep a record of the number of baptisms, confirmations, communicants, and funerals, so that they may appear in the proceedings of the Conference each year.

12. All possible diligence should be used in the instruction of children in all our doctrines of faith in the German language.

13. None of the teachers of our Conference can take a seat and vote in the present Synod of North Carolina, because we cannot regard it as a true Lutheran Synod.

14. Necessary additions to these principles and regulations may be made by a majority of the votes, but in such a manner as not to come in conflict with the design and intention of the foregoing principles.*

The Revs. Adam Miller and Jacob Zink, who had been licensed by the North Carolina Synod, were ordained at this meeting. George Easterly was evidently continued as a deacon since he is listed as such in the minutes of the next convention. This made a total of six ministers. No list of congregations is given. After transacting other necessary busi-

* Summarized from Tennessee Synod History, pp. 25-29.

ness, the Conference adjourned to meet in one of Rev. Adam Miller's congregations in Sullivan County, Tennessee, beginning on the third Sunday in October, 1821.

Thus the history of the new Synod began. The name "Tennessee" was not intended to indicate boundary, but to distinguish the Conference or Synod from other Synods already in existence. This is clearly stated in the revised basis adopted in 1827 which states, "This body shall continue to bear the title Evangelical Lutheran Tennessee Synod. But this title shall not be so construed as to give members who reside in Tennessee any prerogatives or advantages over others; for this body consists for the most part of members in other states; but simply to distinguish it from the North Carolina Synod, which belongs to the General Synod." As a matter of fact, its chief strength soon lay in other states, principally in Virginia and North and South Carolina. After the organization of the Holston Synod in 1860, it no longer had churches in Tennessee.

Since the reasons set forth for organizing the new Synod were based chiefly on differences in doctrine, its immediate emphasis on sound doctrine was quite natural. Its leaders were men who had a knowledge and appreciation of the historic Confessions of the Lutheran Church far greater than that possessed by the average minister of the day; and they were quick to realize the importance of a positive Lutheran Confessional Basis and strict adherence to it. The basis and regulations adopted at the first Convention provide that, "All teachings relative to faith, and all doctrines concerning Christian conduct, as well as all books, publicly used in the church in its service or worship of God, shall be arranged and kept, as nearly as it is possible to do, in accordance with the doctrines of the Holy Scriptures and the Augsburg Confession, and especially shall the young and others who need it, be instructed in Luther's Small Catechism, according to the custom of the church hitherto . . . Whoever desires to be a teacher, shall also take a solemn obligation, that he will teach according to the Word of God and the Augsburg Confession and the doctrines of our church."* The entire twenty-eight articles of the Unaltered Augsburg Confession, in German, are also included in the minutes of this first convention.

The Constitution was revised in 1827, but no material changes were made in its Confessional Basis. In the revised Constitution adopted in 1866, the Confessional Basis is stated as follows: "The Holy Scriptures, the inspired writings of the Old and New Testaments, shall be the only rule and standard of doctrine and church discipline. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to matters of faith and practice, this Synod receives the three Ancient Symbols: the Apostolic, Nicene, and Athanasian creeds; the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, viz.: the Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the

* Sections 2 and 3.

Formula of Concord — as true Scriptural developments of the doctrines taught in the Augsburg Confession.”

This emphasis upon a sound Confessional Lutheranism was not limited to the formal declarations embodied in its Confessional Basis and printed in its minutes. From the very beginning, the Synod sought to develop and preserve a strong and vital confessional consciousness in ministers and laymen alike by concentrating their attention upon the great doctrines of the church through discussion at the meetings of Synod, thorough instruction of catechumens, and the distribution of printed material. Doctrinal sermons and discussions were printed in the minutes, and at the eighth convention, provision was made for the distribution of publications and good books by appointing special agents who were to be aided by the ministers and others.

The Synod was very fortunate in having at its disposal the facilities of the Henkel Press which had been founded in 1806 by members of the Henkel family. Among the numerous publications of a doctrinal character were: the Unaltered Augsburg Confession in both German and English; the Book of Concord, first edition in 1851 and a second and revised edition in 1854; Luther's Small and Large Catechisms, together with a Historical Introduction, to which were added hymns and prayers adapted to catechetical instruction, translated from the German, 1852; Luther on the Sacraments, or the Distinctive Doctrines of the Evangelical Lutheran Church respecting Baptism and the Lord's Supper, 1853; Luther's Church Postil, sermons on the Epistles for the different Sundays and Festivals of the Church Year, translated from the German, 1859; and many briefer treatises.

The doctrinal stand of the Tennessee Synod, together with the wide circulation of the material which issued from the Henkel Press, did much to turn the tide toward a conservative Lutheranism throughout the Lutheran Church in America, and the church has not hesitated to give credit where credit is due. While the zeal of some of its members may have led them to extremes, and while a more tolerant attitude might have resulted in the attainment of their objective with less friction and ill will, particularly among the Lutherans in North Carolina; the ultimate result was a united church truly Lutheran in its doctrine and practice.

The basis and regulations adopted at the first session were, in effect, the Constitution of the new Conference or Synod, and the principles set forth in them were largely to determine the nature and polity of the organization through the years that followed. Some changes in form and arrangement were made at the Eighth Session; and it was published, along with explanatory remarks by David Henkel, but no material changes were made. The Constitution was again revised in 1866 and in 1889, but again no material changes were made.

The basis and regulations adopted at the First Session indicate, by inference rather than by direct statement, the views which its authors, in particular, and the founders, in general, held with regard to the nature and functions of a Synodical organization. They recognized the

need for some general organization, but they also accepted the principle of ultimate congregational authority and responsibility so long as these were in conformity with the Confessional principles and practices of the Church. Further, these men were familiar with the evils of an ecclesiastical hierarchy, and they were determined to avoid the concentration of power in the hands of any individual or group. The membership of Synod was to consist of ministers, and lay delegates duly elected by their congregations. Such officers as might be needed for the orderly conducting of business might be chosen, but their tenure of office and their power were to be strictly limited. Beginning with the eighth convention, a secretary was elected annually to serve through the Synodical Year. A president and secretary were elected at the thirteenth convention, but the idea long prevailed that the president held office only during the sessions of Synod. The handling of money received through collections was reserved to the congregations, and the Synod had no treasurer until a much later time.

The so-called License System is not mentioned directly in the basis and regulations, but Sections 5 and 6 do recognize and approve grades or ranks in the ministry, namely, Deacons and Pastors. However, the Synod did return to this system in 1862 in order to meet conditions which had arisen as a result of the state of war that prevailed. Mr. D. E. Fox was licensed to preach after having been examined by the Rev. P. C. Henkel. In 1863, Messrs. L. A. Fox and D. E. Fox were authorized, in special cases, to exercise the functions of a pastor. The next year Licentiate L. A. Fox was ordained to the office of Pastor, and D. S. Henkel and D. A. Goodman were licensed to perform the functions of the ministry. In 1865, Synod approved a form for the public licensing of young men for the ministry which had been prepared by the Revs. A. J. Fox, P. C. Henkel and Timothy Moser. This practice was continued until 1876, at which time the action of Synod which had approved it was rescinded.

The position of the Synod regarding policy was so clearly stated by Dr. Socrates Henkel in his History of the Evangelical Lutheran Tennessee Synod that it merits presentation in this connection. After calling attention to the twenty-eighth article of the Augsburg Confession, he makes these observations:

"1. In its policy, it took the position, in the outset, that the rules and principles of church government are contained in the Holy Scriptures, and no Christian organization has the right to make rules or regulations which are not strictly in accord with the Bible. It condemned and rejected all human traditions or rules or regulations imposed on the church as necessary to Christian fellowship, which are not well and clearly founded in the Holy Scriptures. It even denied the right of a majority to decide or control matters relative to doctrine and church discipline. The only standard by which such things can be decided, is the Word of God. The fact that a majority might decide against a doctrine clearly taught in Divine Revelation, should be no sufficient reason that the minority should reject or denounce such doctrine.

"2. Its position is that Synods are only advisory bodies, and that they have no right to receive appeals from the decisions of congregations, or make rules or regulations which are absolutely binding on congregations. Of course, Synods may recommend certain regulations for the conduct of congregations, and advise them to adopt such rules, but they have no right to enforce them contrary to the will of the people. The chief business of Synods, according to its position, is to impart useful advice, to employ the proper means for the promotion and perpetuation of the Gospel of Jesus Christ, to detect and expose erroneous doctrines and false teachers, and, on application, to examine candidates for the ministry; and if they sustain a suitable examination, and there are applications for their services in a congregation or congregations, to ordain them to the office of the ministry, in regular, churchly way. Synods are composed of congregations, represented by ministers and lay-delegates; and when persons representing these classes are present, the one class shall not transact business without the presence and co-operation of the other. The right to examine and ordain candidates to the ministerial office, does not, however, belong exclusively to Synods. Congregations have the right to choose fit persons for the ministry, and individual pastors have the right to ordain them to such office.

"3. It was opposed to the incorporation of Synods by civil governments, or of their holding, as incorporated bodies, any institutions. For this would be blending of civil and ecclesiastical authority. It would give Synods power to sue and be sued, and to levy taxes on their members, and to compel them to pay them, just the same as any civil incorporation. It is amply sufficient for the best interests of the church, for civil government to protect the property of the church by its acts of legislation and incorporation of certain individuals as trustees, to hold its institutions, against damage and infringement, for the purposes for which they were intended. The incorporation of a Synod, holding within its own corporate limits certain property, is one thing, and lending its influence and patronage in favor of colleges, or other institutions so incorporated and held by trustees, for certain purposes, without any legal claim on Synods as incorporated bodies, is something very different, and can lead to no conflict between the Church and the State.

"4. For the purpose of raising funds for the promotion of the Gospel and the extension of the Kingdom of Christ, the Synod suggests the propriety of each congregation having a treasury for itself, in which to deposit all the money that each member or other person might freely give. The monies thus contributed were used to defray the cost of printing the minutes of Synod, to aid traveling ministers, and for other purposes which would best enhance the interests of the churches or congregations. The manner in which these treasuries were to be kept, and the disbursements made, was left to the good judgment of the church councils and the ministers acquiescing. The monies were to be gathered at every meeting, each month or every three months. At every meeting of Synod the council of each church was expected to make a report of the amounts thus collected. The contributions were generally quite

liberal, judging from the amount of printing that was done and the extensive traveling expenses, and other matters, that were defrayed from such collections. It is true, there may not have been as much boasting about liberality during the former period of the Synod, as there is at the present age, but the probability is, that there were more real charity and free giving.”*

Upon a positive doctrinal basis and within the framework of this policy, the Synod carried on its work. A trained ministry was provided, the missionary enterprise was fostered and, in due time, cooperation with other Synods was established. Some of its activities and a few of its problems will be presented in the remaining part of this chapter. Other information is contained in the general sections on Educational Developments, Auxiliaries, Sketches of Congregations and Tabulations.

The new Synod entered upon its work with certain distinct advantages. First of all, it stood on the firm ground of a strictly Confessional Lutheranism. This gave it a strength and a unity that was sadly lacking in much of the American Lutheran Church of that day. In the second place, it possessed a vitality and an enthusiasm peculiar to youth and to young organizations. Its leaders were fired with a sense of mission. They considered themselves both defenders and propagators of the faith, and they approached their task with the zeal of crusaders. And finally, it recognized no geographical or territorial boundaries. Within a few years, it had established itself in Virginia, Tennessee, and North and South Carolina, and was maintaining outposts in other states as far west as Missouri.

With its doctrinal basis established and its policy determined, the new Synod applied itself to its challenging task. The second convention was held in Zion Church, Sullivan County, Tennessee. Those present included Revs. Paul Henkel, Adam Miller, Philip Henkel, David Henkel, and Deacon George Easterly; and fifteen lay delegates, including John Smith, Daniel Lutz and Peter Boger from North Carolina, and Ambrose Henkel from Virginia. Joseph Harr was present as an applicant for the ministry. Letters were presented from the Revs. Jacob Larros of Ohio, Antonius Weyer, a member of the Lutheran Synod of Ohio and adjacent states, Henry A. Kurtz of Kentucky, and Daniel Moser and Jacob Grieson of North Carolina in which they expressed themselves to be in sympathy with the doctrinal position of the new Synod. Petitions were also received from seven congregations in North Carolina and Tennessee, asking for ministerial services. A letter from Messrs. John Beck, Charles Greim, Henry Conrad, George Greim, Daniel Conrad, Philip Hedrich and Jacob Conrad, Elders and members of several Lutheran congregations in Rowan (Davidson) County, North Carolina, declared their steadfastness in the Evangelical doctrine, and petitioned for a minister to serve them, since they were not satisfied with the one they had. The Rev. Gottlieb Shober was supplying these congregations at that time.

These letters and petitions were typical of many that continued to claim the attention of the Synod for many years. It was ill pre-

* History Tennessee Synod, pp. 262-264.

pared to meet their challenge, for it had no field missionary, and no treasury from which necessary funds might be drawn. Consequently, it had to call upon its already overworked pastors to minister to the needs of these scattered groups, to organize new congregations, and to open new fields. A letter from the Rev. Jacob Zink, received at the third convention, stated that he had baptized twenty-eight adults and sixty-nine infants in the State of Louisiana and many more than that number in the State of Indiana; and there is evidence that others rendered an equally effective service. At the ninth convention, twenty-six petitions were received from congregations located in the following states: Virginia, North Carolina, Tennessee, Georgia, Indiana, and Ohio; and arrangements were made to supply the petitioners with at least some services. It is impossible to determine the permanent results of these far-flung activities, but they represent a valiant effort to preserve to the Lutheran Church its scattered adherents, and to reach others who were without the means of Grace.

Some idea of the Synod's activities and growth during the early decades of its life may be obtained from the minutes of the period. Parochial reports covered only a few items and were often incomplete, inaccurate, and confusing; and the minutes, while they do give an over all picture of what was undertaken and accomplished, often fail to give information that would be extremely interesting and valuable today. A few facts and figures drawn from the decade summaries given in the History of the Tennessee Synod, by Dr. S. Henkel, will serve to make this picture stand out.

During the first decade, the number of ministers was increased from six to seventeen. Two ministers, Paul Henkel and Jacob Zink, passed to their eternal reward, and one was dropped from the roll. No list of congregations is given, but Dr. Henkel estimates the number at approximately thirty. A total of 6,175 baptisms was reported which included 5,517 infants, 443 adults, and 205 slaves. The number of confirmations reported was 1,902. Not more than two-thirds of the ministers gave reports.

The summary for the second decade indicates that there were twelve applicants for the ministry and seventeen ordinations, including those to the office of Deacon. Four ministers, the Revs. David and Philip Henkel, John N. Stirewalt, and Daniel Moser, were removed by death. Accessions by baptism include 6,690 infants, 408 adults, and 250 slaves.

During the first twenty years of its life, the Synod lost six ministers by death, three of them before they had reached the age of fifty years. Four had participated in the organization of the Synod. Limited space makes it impossible to give even brief biographical sketches of the many men who, through the years, served faithfully as pastors in the Synod, but special recognition should be given to these pioneers whose lives were so definitely woven into that of the new organization.

The Rev. Jacob Zink was licensed by the North Carolina Synod at Organ Church, October 18, 1815, and was ordained by the Tennessee

Synod at its first meeting in 1820. Little is know of him or of his work other than that he served churches in Virginia and East Tennessee, and that he made at least one extensive missionary tour. He died in 1829, but the exact time and place are not known.

The Rev. Paul Henkel died at New Market, Shenandoah County, Virginia, November 17, 1825, at the age of seventy-one years. Reference has been made elsewhere to his extensive ministerial activities and to his outstanding service. Five of his six sons became Lutheran ministers and carried on the tradition established by their distinguished father. The oldest son was a practicing physician.

Philip Henkel, a son of Paul Henkel and Elizabeth Negley, was born in Pendleton County, Virginia, September 23, 1779, and died in Randolph County, North Carolina, October 9, 1833, while on a visit to old friends and parishioners. He was licensed by the Ministerium of Pennsylvania in 1800, and ordained by the North Carolina Synod in 1805. The thirty-three years of his fruitful ministry were spent almost entirely in serving churches in North Carolina and East Tennessee. He was present at the adjourned meeting of the North Carolina Synod at Lincolnton in 1803, and was one of the organizers of the Tennessee Synod.

David Henkel, another son of Paul Henkel, was born at Staunton, Virginia, May 4, 1795, and died in Lincoln County, North Carolina, June 15, 1831. He was licensed by the North Carolina Synod in 1813, at the early age of eighteen years, and was ordained on June 6, 1819. He possessed a brilliant intellect and unbounded energy, and crowded an enormous amount of work into the eighteen years of his active ministry. During this time, he preached upwards of 3,200 sermons, baptized 2,997 infants and 243 adults, and confirmed 1,105 persons. In addition to this, he carried on an extensive correspondence and wrote nine distinct treatises which were published.

The Rev. John N. Stirewalt departed this life August 13, 1836, in Rowan County, North Carolina, at the age of thirty-four years. He entered the ministry in 1827 as a Deacon and was ordained to the office of Pastor on August 10, 1829, by the Tennessee Synod. Little is known of his active ministry, although his obituary states that he had made known the Gospel of the crucified Saviour, with efficiency, to many who had been deprived of it, both in his native State and in adjoining States.

The Rev. Daniel Moser was born in Orange County, North Carolina, May 8, 1790, and was licensed to preach by the North Carolina Synod in 1812. He was ordained by the same Synod at its convention in Lincolnton in 1820. He was received as a member of the Tennessee Synod at its meeting in 1824 and continued to serve as one of its pastors until his death on July 11, 1839.

The Rev. Adam Miller, Sr., whose earthly life came to an end during the next decade, was born in York County, Pennsylvania, April 18, 1760. Later, he moved to Sullivan County, Tennessee, where he continued to lead the life of a consecrated layman until he was fifty-three years old. His native ability and his exemplary life commended

him to his fellow Lutherans, and since they were unable to secure a regular pastor, they induced him to enter the Gospel ministry. He was licensed as a Catechist by the North Carolina Synod October 17, 1815, and was ordained by the Tennessee Synod on July 19, 1820, thus becoming one of its original members. He was highly esteemed by his parishioners and by his ministerial brethren and continued to render faithful service until his death on July 6, 1844, in his eighty-fifth year. He preached his last sermon six days before his death.

During the next three decades, the Synod continued to develop along the lines which it had previously followed. Thirty-six pastors were ordained and seven were licensed; 18,471 infants, 1,143 adults and 340 slaves were baptized; and 9,260 were received by confirmation. Many of the pastors, sometimes as many as one-third, did not report; otherwise these figures would have been larger. Twenty-six congregations were received during the fourth decade and eight during the fifth.

This period also brought the first material loss of pastors and congregations to the Synod through the organization of a new Synod. From time to time, a few pastors and congregations had been dismissed to newly organized Synods, but it was not until 1860 that a new Synod composed entirely of members of the Tennessee Synod, was formed. At the fortieth convention which was opened on Saturday before the third Sunday in October, 1860, the following ministers belonging to the Synod and residing in the State of Tennessee, viz.: A. J. Brown, J. K. Hancher, J. C. Barb, J. M. Shaffer, J. Cloninger, James Fleenor and J. B. Emmert, with the congregations under their charge, laid a petition before the Synod, for an honorable dismissal from this body for the purpose of forming a new Synod in East Tennessee. They stated that they were prompted to take this step by practical considerations and that, "We are by no means disaffected toward our brethren with whom we have been so long and pleasantly connected . . . Nor do we, in the formation of a new Synod, contemplate any change in the doctrinal basis upon which our Synod was organized, nearly half a century ago, and upon which she has ever since uniformly and firmly stood. With this we are satisfied, and upon this we intend still to stand."

The Synod answered this petition by adopting the following: "Resolved, that while we are sincerely sorry to sever the ties which have bound them to us as a part of our Synod, we feel it to be our duty to grant their request, with the fervent prayer, that the smiles and rich blessings of the great Head of the Church may rest upon them, and that all their efforts to extend the Redeemer's Kingdom may be crowned with abundant success."

The pastors in East Tennessee and the delegates from their congregations met in Zion Church, Sullivan County, Tennessee, on December 29, 1860, and continued in session until January 2, 1861, and unanimously resolved to organize themselves into a Synod to be known as the Evangelical Lutheran Holston Synod. At the time, there were at least sixteen congregations in Sullivan, Washington, Greene, Cocke, Sevier, Knox, and Monroe Counties.

The practical problems which prompted the people in East Tennessee to organize a Synod of their own were not confined to that particular area, for the territory of Synod still extended from northern Virginia into South Carolina. Distances involved made it difficult for members to attend its meetings and to promote many of its activities. This was particularly true in the ordination of candidates for the ministry. As early as 1850, a called session of a part of the members of Synod was held in Koiner's Church, Augusta County, Virginia, at which Applicant Socrates Henkel was examined, and ordained to the office of Deacon. In answer to the petitions that were not infrequently addressed to the body, Synod, at its convention in 1854, adopted the following: "Resolved, That a committee be appointed to devise a plan for the division of this Synod into District Synods, and report to the next meeting of Synod." This committee failed to report, whereupon Dr. S. G. Henkel offered the following preamble and resolution which were unanimously adopted.

"Inasmuch as the committee, appointed last year, to report a plan for districting the Synod, failed to report, and as there are letters and petitions now before Synod, in reference to this matter, and which require our notice, therefore, as the best answer we can return for the present, be it

"Resolved, That, in order to meet the inconveniences which seem to present themselves for want of some annual meeting of our clergy, where young men may be examined and ordained, and also to give an opportunity to interchange views in reference to the wants of the church, and also to give occasion for united efforts in preaching—we would recommend that the members of this Synod, who reside near enough to each other for that purpose, hold some annual meeting, according to their own appointment, where they may transact such matters as would not seem to call for the united advice of Synod. This meeting might be termed a Special Conference."

The ministers living in the Valley of Virginia promptly acted upon the recommendation and, on May 17, 1856, organized such a conference. In 1866, Synod granted the request of this conference that they be allowed to organize a Synod. Sentiment in the group, however, was divided, and at the time appointed for the organization only three pastors, Revs. James E. Seneker, Henry Wetzel, and George Schumaker, together with their lay delegates, appeared. After some discussion, they proceeded to organize The Evangelical Lutheran Concordia Synod of Virginia. The Synod was not sufficiently strong to maintain a separate existence and was eventually absorbed by the Joint Synod of Ohio. Pastor Wetzel later returned to the Tennessee Synod, as did some of the congregations that had participated in the organization. Twenty years earlier, the Rev. Adam Miller, Jr. had withdrawn from the Synod, while under serious charges, and had formed the so-called Tennessee Synod Reorganized. Most of the congregations which followed him also came back to the Synod, but some did not and later united with the Joint Synod of Ohio, among them the historic St. Paul's near Newton, North Carolina.

An unfortunate situation developed in North Carolina some years later which resulted in the loss of still other congregations, this time to the Missouri Synod. At its convention in 1875, the Synod received the information, through a letter from the Rev. J. M. Smith, that the congregations of Catawba County, North Carolina, had decided to establish a high school of a strictly Lutheran character. Synod approved of the move and highly commended the enterprise. Considerable difference of opinion existed among the pastors and congregations who were interested in the proposals as to where the school should be located; but it was finally opened at Conover, N. C., in 1877, and in 1883, it was taken under the care of the Synod. This school was first called Concordia High School and later Concordia College.

The question of location was again raised in 1890 and resulted in the establishment of a second school at Hickory, N. C., known as Lenoir College. That part of the Board of Trustees of Concordia College which favored the continuation of the school at Conover then entered into an agreement with the Mission Board of the English Synod of Missouri by which the school passed under the control of the Missouri Synod. As a result, that Synod gained a foothold in the territory, and the Tennessee Synod ultimately lost some of its older congregations to it. Among them were St. John's, St. Peter's, Bethel, and Concordia.

In 1866, a plan to create a conference made up of pastors and churches in South Carolina and to divide those in North Carolina into three districts was approved; but these conferences were not to be allowed to transact any business that properly belonged to the Synod. The South Carolina Conference was duly formed; but in 1868, Synod rejected the proposal to divide the North Carolina territory and, instead, formed the North Carolina Conference of the Tennessee Synod. These three conferences: Virginia, North Carolina, and South Carolina, continued to exist until mergers with other Synods were effected.

Two other noteworthy developments fall within this period, both brought about by conditions incident to the War Between the States. They grew out of the responsibility felt for the spiritual welfare of men in the armed services and for the Negroes who had been freed at the end of the war. At the convention held in 1863, a committee consisting of the Revs. A. J. Cox, P. C. Henkel and Henry Goodman and Mr. J. F. Plonk was appointed to prepare a plan for missionary work in the Confederate Army. After careful study, the committee submitted the following:

"Whereas, this Synod is fully aware of the great necessity of doing something to supply our own soldiers in the Confederate Army with the preaching of the Gospel by our own ministers, be it resolved,

"1. That we establish an Army Mission in the following manner: Let as many ministers in connection with this Synod as will subscribe this resolution, be obligated to perform missionary labors in the Confederate Army, for the period of one month in each year, if our funds and the situation of the army will permit.

"2. That two ministers go at the same time, and that in rotation, being chosen by lot at each annual meeting of Synod.

"3. That their expenses, at least, be defrayed by contributions obtained from the congregations by solicitation.

"4. That those ministers, having performed such missionary visits as herein required, shall make a return of their traveling expenses to the treasurer hereinafter provided, who shall pay said expenses out of the funds he may have in hands for said purpose.

"5. That a treasurer be appointed whose duty it shall be to receive such money as may be collected for the purpose herein stated.

"6. That it be the duty of ministers, associated with the enterprise, to take up collections in their several congregations, semi-annually; and that they forward said collections to the treasurer."

This was adopted, and Mr. Moses Harmon was elected treasurer and Rev. P. C. Henkel corresponding secretary.

The concern for the spiritual welfare of Negroes was not new. At its third convention, held in St. James' Church, Greene County, Tennessee, delegate Conrad Keicher had proposed the question, "Is slavery to be considered an evil?" In reply, Synod unanimously resolved, "That it is to be regarded a great evil in our land and that it desires the government, if possible, to devise some way by which this evil can be removed." Synod further advised every minister to admonish every master to treat his slaves properly, and to exercise his Christian duties toward them. At its convention in 1866, the following action with respect to Freedom was taken:

"Whereas, The Colored people among us no longer sustain the same relation to the white man they did formerly, and that change has transferred the individual obligations and responsibility of owners to the whole church, and,

"Whereas, Some of them were formerly members of our congregations and still claim membership in them, but owing to the plainly marked distinctions which God has made between us and them, giving different colors, etc., it is felt by us, and them also, that there ought to be separate places of worship, and also, separate ecclesiastical organizations, so that everyone could worship God with the least possible embarrassment; and

"Whereas these colored people are considered firm adherents of our church, and we feel it our imperative duty to assist them in adopting such measures as will meet best the necessities of their present condition; be it, therefore resolved,

"1. That whenever any of our colored brethren desire to preach, they may make application to some one of the ministers of our Synod, who shall inform the president, when it shall be the president's duty to appoint two ordained ministers who, in connection with two laymen whom they may choose, shall constitute a committee to examine the

candidate upon his motives and mental and moral qualification, and, if they are satisfied, to license him to preach, catechise, baptize, and celebrate the rites of matrimony among those of his own race, according to the usages of our church, until the next regular session of Synod thereafter, when said committee shall report. This license, however, does not authorize them to preach in our churches, or to take part in our ecclesiastical meetings; nevertheless, they are permitted to worship with us as heretofore, yet we advise them to erect houses for themselves in which they may worship.

"2. That we will use every reasonable means to aid them in organizing and building up congregations."

Apparently this plan did not prove too effective. There is no indication that capable leaders were found or that congregations were organized. In 1881, this further action was taken: "Resolved, That the ministers of this Synod make all efforts in their power to educate religiously the colored people by preaching, lecturing, and catechization, with a view sooner or later of getting men of their own color to look after the spiritual interests of their race in connection with the Lutheran Church."

The numerical growth of the Synod during the first half century of its history was encouraging. Figures, if they were available, could not begin to tell the story of what was accomplished; for they are only the material evidence of growth and do not always reflect the resistance overcome or the spiritual strength developed. However, such records as do exist give evidence of the progress made. During the period, the Synod grew from nine congregations in East Tennessee to approximately eighty congregations in four states; and this does not take into account the congregations that were transferred to other Synods.

This growth continued through the second half century. During this period, fifty-four new congregations were organized, and the number of active pastors was materially increased. Changed conditions made the call for Home Missionary work beyond the normal bounds of the Synod less pressing and gave an opportunity for concentrated effort in a more restricted field. The church began to recognize the importance of establishing congregations in the growing towns and cities of the territory, and of giving them financial assistance where the prospect for development was good. At the convention in 1875, a committee was appointed to prepare a constitution and regulations for Home Missionary operations. Its report, submitted and adopted at the next convention, provided: That Synod shall elect annually an Executive Committee which shall have charge of missionary work between the conventions of Synod. This committee shall elect one of its members treasurer who shall hold and disburse the missionary moneys according to the direction of the committee. It may establish or discontinue missions, employ or dismiss missionaries, and shall have the superintendence and control of all missionary operations during its term of office. It shall keep a clear and correct account of all its transactions

and shall report annually to Synod. Every pastor in connection with the Synod shall be required to take up collections in each of his congregations, in the most judicious manner, for missions. All moneys collected from congregations or otherwise, and donations for the purpose of missions, shall be paid over to the chairman of the committee, for which he shall give his receipt.

In 1882, a committee was appointed to meet with a similar committee from the North Carolina Synod to make some arrangements to prevent conflict in church work. This committee, which was composed of Revs. L. A. Bikle and S. Rothrock and Mr. D. R. Hoover, from the North Carolina Synod, and Revs. A. J. Fox and P. C. Henkel and Mr. Ambrose Costner, from the Tennessee Synod, worked together amicably and was able to agree unanimously upon a report to be submitted to the two Synods. This report, which had been adopted by the North Carolina Synod earlier in the year, was submitted to the Tennessee Synod at its meeting in October, 1883. It was carefully considered and adopted by item and then, with great readiness and unanimity, it was adopted as a whole.

This newly aroused interest in Home Missions began to bear fruit immediately. Holy Trinity, Hickory, and St. Matthew's, Kings Mountain, were organized in 1876; The Church of the Good Shepherd, Mount Holly, in 1881; St. John's, Cherryville, in 1883; Holy Communion, Dallas, in 1886; St. John's, Statesville, in 1888; St. Lukes, Monroe, in 1890; and Holy Trinity, Gastonia, in 1898. Similar activity was also manifested in the Virginia and South Carolina Conferences of the Synod.

This activity also reflected a growing concern, on the part of the Synod, in the administrative work of the church. Changing conditions were making necessary a modification of the long established policy that Synod was only an advisory body. Now it was assuming responsibility for the active promotion and direction of missionary activity. The same was true with regard to Beneficiary Education. For many years, the Synod did nothing more than to encourage its congregations to assist young men in their preparation for the ministry. In 1852, Synod resolved, "That, in reference to Beneficiary Education and Missionary operations, societies for these purposes be founded disconnected with the Synod." In 1856, it was earnestly recommended that the congregations connected with the Synod establish congregational treasuries for the purpose of aiding domestic missionaries, and young men of hopeful piety and promising talents who are laboring to qualify themselves for the work of the Gospel ministry in the Lutheran Church. The next year, the following was presented by the Rev. Henry Wetzel and was adopted:

"Whereas, it has been customary in this Synod, when applied to, to receive under her care, as students of theology, young men; and whereas, we wish to make this as beneficial to them and as safe to ourselves as possible, therefore,

"Resolved, That young men making application to be received under the care of this Synod, as students of theology, be examined as

to the motives by which they are prompted in seeking their way into the ministry; and the extent to which they are willing to qualify themselves for this high and holy calling.

"Resolved, That, if any young man of good report, suitable talents, and a willingness to qualify himself suitably for the ministry, make application as above, but has not the means to qualify himself, we then exert ourselves to secure to him the needed assistance.

"Resolved, That the examination be conducted by a committee of three ministers and four laymen, and that they report to Synod."

At its convention in 1869, the Synod adopted a plan by which funds for Beneficiary Education were to be collected and applied; and by such action, it formally assumed responsibility for this work.

In the foregoing review of the Synod's missionary activities, its territorial expansion, and its numerical growth, it has been necessary to omit much material that would have been interesting and informative. Some of this is contained in the sketches of individual congregations, in the tabulated information about pastors who were at one time connected with the Synod, and in the sections devoted to educational developments and auxiliary organizations, all of which are included in this book. To this might be added the following information gathered from the final Parochial Report of the Synod printed in the Minutes of the Merger Convention in 1921:

Number of Ministers	60
Number of Congregations	134
Baptized Members	21,503
Confirmed Members	15,228
Communing Members	9,870
Total Expended for Local Work	\$,75,823
Total Expended for Benevolence	\$27,672
<hr/>	
Total for All Purposes	\$103,495

Foremost in the minds of the Synod's founders was the need of preserving sound Lutheran doctrine and practices, and of administering the means of Grace to widely scattered and often unchurched Lutherans. In the prosecution of these aims, they early realized the importance of making available for general distribution basic materials for indoctrination and orderly worship. Reference has already been made to steps taken to circulate the Catechism, the Augsburg Confession, and other material dealing with the historic doctrines of the Lutheran Church. This was a long process which did not reach its full fruition until the publication of the Book of Concord in 1851.

Developments in the field of worship were positive but even more gradual. Action was taken at the second convention to the effect that a liturgy be prepared for the use of the congregations of the Synod,

arranged according to the Scriptures and the Augsburg Confession; that Rev. Paul Henkel be appointed to attend to this matter as soon as practicable; that 300 copies be printed, and that the expense be defrayed by the several treasuries. Pastor Henkel had, in 1810, published a German hymnal containing 246 hymns and, in 1816, another in English which was later improved and enlarged. There is no evidence that he was able to carry out Synod's instruction that he prepare a liturgy. In 1838, the Revs. Ambrose Henkel, Jacob Killian and Jacob Stirewalt were instructed to prepare a liturgy for the use of the church. This was done and the liturgy was approved by the Synod and published in 1840. It was revised in 1858 and continued to be the approved liturgy of the Synod for many years.

In the meantime, other Lutheran bodies had become interested in the historic heritage of the church. The Southern General Synod had published a Book of Worship, and in 1868, the Church Book of the General Council had made its appearance. The need of some such book for use in the churches of the Tennessee Synod was realized, and in 1871, a committee consisting of the Revs. S. Henkel, A. J. Fox, and A. Costner, Esq., was appointed to examine various hymn books and liturgies, and to report at the next meeting of Synod. This committee reported that it had examined different hymn books and liturgies then in use (among them the Book of Worship which it regarded as a work of decided merit); and that it would recommend to the congregations in need of hymn books or books outlining the service of the church, "The Church Book for the Use of Evangelical Lutheran Congregations" which had been published by authority of the General Council in 1868. This Church Book was generally accepted by the congregations of the Synod and continued to be used until "The Common Service Book" was published in 1919.

It is interesting to note that, at this same convention in 1871, the president recommended, in his report, the propriety of reviving the ancient custom of installation, and that the following action was taken: "Resolved, That it be the duty of the president, with the consent of the pastor-elect and the congregation, to appoint a committee of installation in all succeeding changes in the pastoral relations in our Synod, to perform this ceremony."

At the beginning of its history, the Synod adopted a policy of avoiding entangling alliances with other Synods, a policy to which it strictly adhered for more than sixty years. There were good and sufficient reasons for this at that time, for such Synods as were then in existence did not fully share with it the feeling that the preservation of a Conservative Lutheranism was a matter of the highest importance. Its relationships with other Synods and general bodies were limited to an infrequent written communication and an occasional exchange of fraternal visitors. Some effort was made on both sides to effect a reconciliation between the North Carolina and Tennessee Synods, but the unwavering attitude of the latter on questions of doctrine and practice made it evident that no immediate agreement could be reached; and for many years there was not even an exchange of fraternal visitors. Efforts to

bring about official cooperation with other Synods were attended with little more success. Such cooperation with various "Old School" or more conservative Synods which were not a part of the General Synod was occasionally suggested, but nothing was accomplished. In 1851, the following was adopted: "Resolved, That in reference to closer and more efficient connection between the Joint Synod of Ohio and this Synod, it is deemed inexpedient for Synod at present to propose any plan further than that of sending delegates." The question came up again in 1866, when the Tennessee Synod was invited to become a member of the Southern General Synod. Sincere interest in this proposition was manifested, but investigations carried on through several years finally resulted in a decision to decline the invitation. In 1876, the General Synod asked the Tennessee Synod to reconsider its previous action, but it declined to do so and took the following action: "Resolved, That, under existing circumstances, we regard it inexpedient to take any steps either toward uniting with or in any way connecting ourselves to any one of the General Lutheran Bodies in this Country."

But the desire for closer cooperation among all of the Lutheran Synods in the South was so strong that it could not be successfully resisted. Even the more conservative members of the Synod came to realize this, and at its 1883 convention, it appointed the following delegates to represent it at a proposed diet to be held in Salisbury: Rev. S. Henkel, D.D., Rev. A. L. Crouse, Maj. A. Koerner, from Virginia; Rev. P. C. Henkel, D.D., Rev. C. H. Bernheim, Rev. M. L. Little, A. Costner, Esq., from North Carolina; Rev. J. S. Koerner and H. A. Meetze, Esq., from South Carolina. These representatives attended the diet in Salisbury and, at the convention in 1885, submitted the proposed basis for a more general union among the Evangelical Lutheran Synods in the South and also the Constitution, both of which had been adopted by the diet. The Synod adopted both of these documents and elected delegates to the next diet. The following is a part of the report of these delegates:

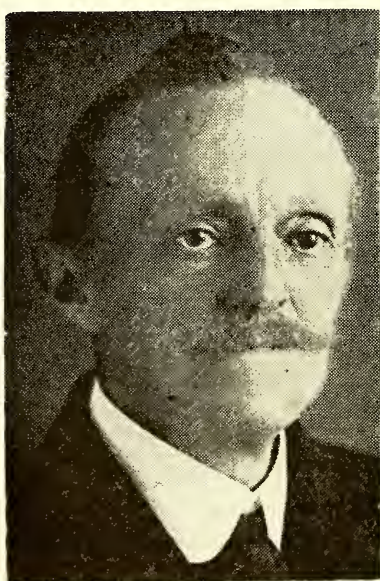
"... We, the undersigned delegates to said diet, held at Roanoke, cast the vote of the Evangelical Lutheran Tennessee Synod, which we had the honor to represent, in accordance with her instructions, in favor of the more general, organic union contemplated, and the actions of the other Synods concerned being favorable to such union, it was effected, on the Basis and Constitution indicated, under the name and title of the United Synod of the Evangelical Lutheran Church in the South. Thus with the Evangelical Lutheran Tennessee Synod and the Holston Synod, the Southern General Synod was merged into one general body.

"We have reason to thank the Great Head of the Church, that the true confessions have been thus again formally recognized and acknowledged. The scriptural premises have, in this way, been laid down and agreed to, and by prudence, brotherly love, and the influence of the Holy Spirit, the conclusions must be, ultimately inevitable. But it will require patience and much judicious work, to attain that higher and more churchly plan in regard to doctrine and practice.

"After its organization, important business was transacted by the United Synod, — some of which will require the attention of our Synod; as, foreign missions, important home missionary work, etc. We trust Synod will take such action in regard to these, as she may deem proper.

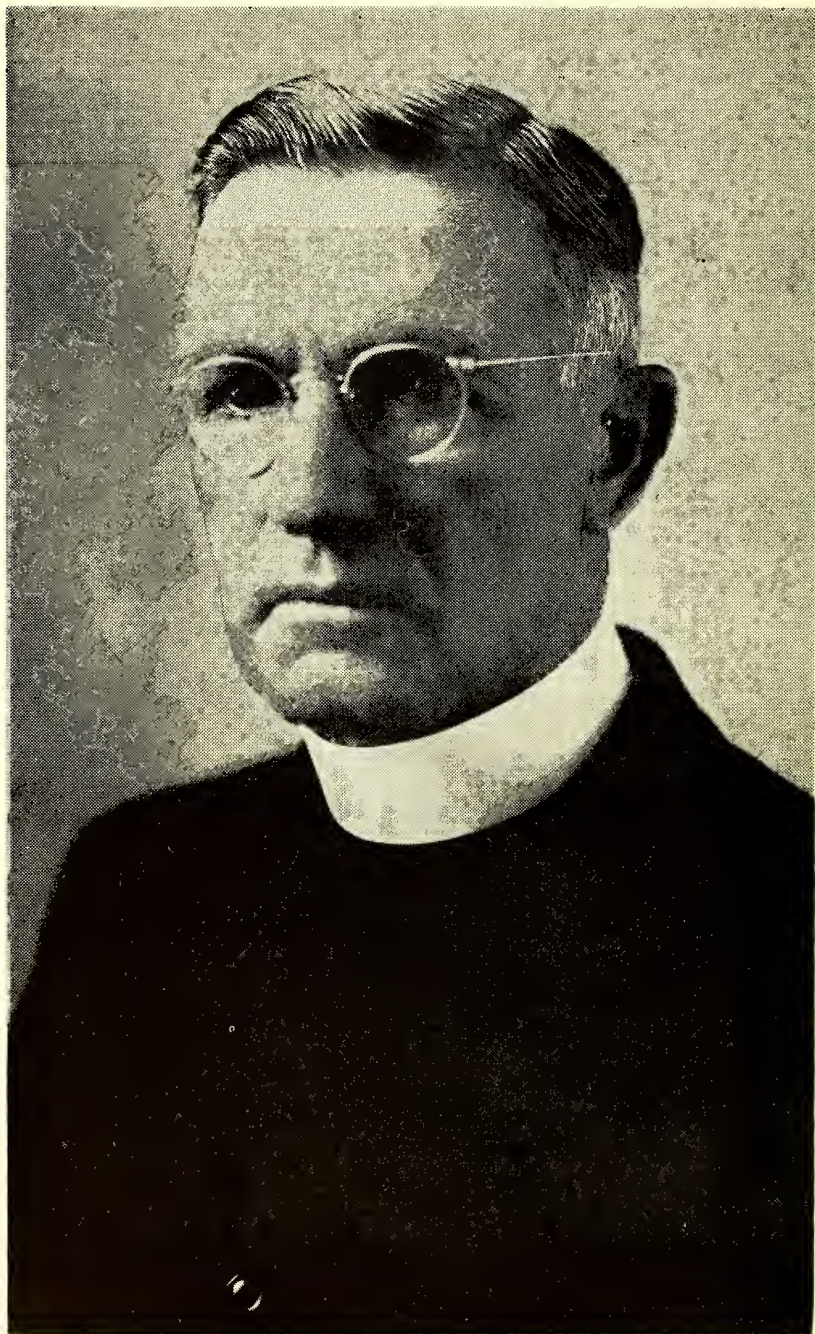
"S. Henkel	E. L. Lybrand
A. Koiner	C. M. Efird
A. L. Crouse	C. H. Bernheim"

This report, together with two resolutions explaining more fully the position of the Tennessee Synod with regard to some disputed questions such as: Ecclesiastical Union, Exchange of Pulpits, Promiscuous Communion or Altar Fellowship, Secret Society Worship, Chiliasm, and the maintenance of pure Lutheran doctrines and practices, were received and adopted by a rising vote. Thus, for the first time, the Synod had committed itself to organic cooperation with other Lutheran Synods. This action was not a repudiation of its past policy, but a recognition of the fact that a new order of things made cooperation both desirable and possible. It did not result in the loss of any of the essential things for which the Synod had stood throughout its history; but it did make possible a broader and more sympathetic appreciation of the work which other Lutherans were doing in the maintenance and propagation of the Faith, and it paved the way for the ultimate reunion of Lutherans in North Carolina into one great body with a common faith and a common task.



REV. WILLIS A. DEATON, D.D.
President Tennessee Synod at
Time of the Merger

Throughout its history, the Synod enjoyed the benefit of strong leadership. Henkel, Stirewalt, Moser, Fox and others are names which are woven into the fabric of this history. These are mentioned because, in each instance, families who bore them furnished several generations of outstanding leaders and because their representatives were active throughout almost the entire period of its existence. The men who bore these names, and many others who were associated with them, deserve fuller recognition than can be given in the pages of this brief history. Their names may be forgotten by all except the few who dig into the musty records of the past, but the fruits of their labors will live on, for they served faithfully and built well. Such records as are available attest to their ability, their zeal, their energy, and not infrequently, to their human frailties. Often in these records there is an outcropping of what might be called a doctrinal complex which, in some instances, made them appear narrow and intolerant. However that may be, the members of the United Evangelical Lutheran Synod of North Carolina and of the United Lutheran Church in America owe them a debt that can only be paid by a loyalty to the truth which they so valiantly defended.



REV. JACOB L. MORGAN, D.D., LL.D.

President Evangelical Lutheran Synod and Ministerium of North Carolina, 1919-1921,
President United Evangelical Lutheran Synod of North Carolina, 1921-1947,
President Emeritus United Evangelical Lutheran Synod of North Carolina, 1947-

CHAPTER VII

REUNION

On Friday, Saturday and Sunday, April 29th to May 1st, 1803, a group of four Lutheran ministers who were serving congregations in North Carolina met at Pine (Union) Church, four miles east of Salisbury, and held a series of preaching services. On the following Monday, May 2nd, they, together with lay representatives from fourteen congregations, met in Salisbury and organized the North Carolina Synod. On Monday, July 17th, 1820, five ministers, together with nineteen lay representatives from nine congregations, met in Solomon's Church, Greene County, Tennessee, and organized the German Evangelical Lutheran Tennessee Conference or Synod. On Tuesday evening, March 1st, 1921, eighty-eight ministers, together with eighty lay delegates, of the North Carolina and Tennessee Synods, met in St. John's Church, Salisbury, North Carolina, for divine services. At ten o'clock the following morning they met again for divine services at which time the Order for Public Confession was used and the Lord's Supper was administered. In the afternoon of the same day, they met once more and effected a merger of the two bodies.

Historic events may be set down, as has been done in the foregoing paragraph, without adornment or explanation. But history is more than a collection of figures and dates, of official actions and approved documents. Such are usually the outcome of much that has gone before; of hopes and prayers, of plans and patient effort. They are associated with the names of men and women who refuse to be satisfied with things as they are and seek to bring about that which they believe should be. This is eminently true of the three landmarks in the history of organized Lutheranism in North Carolina. Circumstances which preceded and attended the first two have, in so far as they are known and as space would permit, already been given. Much that is associated with the third is a matter of common knowledge for, at the time this is written, almost half of the ministers who took part in the Merger Convention are still living, including four of the six members of the Joint Committee on Arrangements; and a record of much that transpired is preserved in the minutes of the two merging Synods. However, for the benefit of those who did not share this privilege, and of others who may not have easy access to the records, some effort must be made to present the story here.

As complete as was the break in 1820, there were those on both sides who deplored the unhappy situation and hoped for a reconciliation. Dr. S. Henkel, in his History of the Tennessee Synod, has this to say: "It is hardly just to conclude that all those who followed out," the North Carolina Synod group, "were in full sympathy with this move and the doctrines of the leader, but were carried along rather by the force of circumstances and their situation."* Certainly there was a desire within

* History of Tennessee Synod, p. 22.

the North Carolina Synod to reach an understanding for, at the Convention held in Organ Church in 1823, "A committee was appointed to correspond with Paul Henkel for the purpose of attempting to do away with the quarrels that have broken out between us and the ministers who have separated themselves from us." During the next few years, approaches were made by both sides; but these efforts were without avail, and were soon abandoned; and for thirty years, each Synod held aloof from the other. In 1858, the Rev. S. Rothrock attended the meeting of the Tennessee Synod and was received as an advisory member; but it was not until ten years later that definite steps were taken to establish fraternal relations between the two bodies. The report of President N. Aldrich of the North Carolina Synod, 1868, contains this item, "My residence in Charlotte has furnished frequent opportunities for interviews with our brethren of the Tennessee Synod, in which the disposition to lose sight of old issues was quite manifest. We recommend that a corresponding delegate be elected to represent this Synod at the next annual convention of that body and to convey our friendly and Christian greetings to them as brethren of the same household of faith, and to request that a delegate be appointed in turn to meet with this Synod at its next Convention." The Rev. Prof. L. A. Bikle was elected as delegate and the Rev. N. Aldrich, alternate. The Minutes of the Tennessee Synod, 1868, state that Rev. N. Aldrich presented his credentials as a delegate from the North Carolina Synod, and was received as such. Rev. J. M. Smith was chosen as a delegate to the next convention of the North Carolina Synod.

This exchange of delegates soon resulted in an effort to bring about a union between the two bodies. At its convention in 1870, the North Carolina Synod adopted the following, "Resolved, That the Evangelical Lutheran Synod of North Carolina, do at the present meeting, appoint a committee of three ministers and two intelligent laymen to confer with a like committee from the Evangelical Lutheran Tennessee Synod, and that these committees, if possible, agree upon terms of union, to be submitted to their respective Synods, for adoption or rejection, at their next annual meeting thereafter." The President appointed the Rev. L. C. Groseclose, N. Aldrich and S. Scherer and Dr. P. A. Sifford and Captain J. A. Fisher as the North Carolina Synod representatives. Members appointed by the Tennessee Synod were the Revs. A. J. Fox, J. M. Smith and Timothy Moser and Messrs. Alexander Conrad and A. Costner. This committee met in Mt. Pleasant, N. C., April 25, 1871, and agreed on a Basis of Union which was recommended for adoption by both Synods. The North Carolina Synod adopted it without change, and the Tennessee Synod also adopted it, but with a few modifications. Subsequent action by the North Carolina Synod to the effect that all action in regard to union with other ecclesiastical bodies be postponed for five years put an end to the matter for the time being.

Although the contemplated union failed to materialize, the two Synods continued to exchange delegates, and their members were drawn still closer together through various co-operative activities. Their representatives worked together in the United Synod. In 1900, the first of

a series of annual reunions was held. These were attended by large numbers from both Synods. A free conference was held in St. John's Church, Salisbury, September 21-22, 1904, which was attended by fourteen ministers from the North Carolina Conference of the Tennessee Synod and twenty-five from the North Carolina Synod. In 1908, the first of a series of joint Sunday School normals was held at St. James' Church, Concord. The second was held at Lenoir College in Hickory.

It was not until 1914, however, that the next and final movement toward the long desired union of the two bodies got under way. At its meeting the previous year, the North Carolina Synod had appointed a committee consisting of the Revs. C. P. MacLaughlin, B. S. Brown, Sr., and R. L. Patterson, D.D., to prepare plans and a program for the proper celebration of the 400th anniversary of the Reformation and to report to the next convention. In its report, the committee recommended, among other things, "That the President of this Synod appoint a commission of three pastors and two laymen, to meet a similar commission from the Evangelical Lutheran Tennessee Synod, this Joint Commission to be herewith authorized to consider the proposition to unite all Lutherans of the state of North Carolina into one synodical body, this same to be entered upon with the earnest hope and prayers of the church that it may be consummated at such a date so as to celebrate the 400th anniversary of the Reformation at some central place by a united Lutheranism in the state of North Carolina."

Synod adopted this recommendation, and the following were appointed as its members on the joint commission: the Revs. C. P. MacLaughlin, B. S. Brown and R. L. Patterson, D.D., and Prof. G. F. McAllister and Mr. A. H. Snider. The Tennessee Synod also acted favorably on this overture and appointed as its members on the joint commission the Revs. E. H. Kohn, Ph.D., J. H. Wannemacher and W. J. Boger, and Messrs. John M. Rhodes and J. H. C. Huitt. The commission held three meetings, the last on May 4, 1915, and formulated a tentative basis of union to be submitted to the Synods concerned. It further reported that, "It is the conviction of the joint commission that the time is ripe for the union of the two Synods." The North Carolina Synod adopted the basis, but the Tennessee Synod made changes that necessitated the continuance of negotiations.

At times it looked as though the whole effort would again fail; but in 1919, the recommendation of the Tennessee Synod that a new Commission on Basis and Constitution be appointed was accepted by the North Carolina Synod, and the following were named as its representatives on the commission: The Revs. M. L. Stirewalt, N. D. Bodie, G. H. L. Lingle, and Prof. G. F. McAllister and Mr. P. M. Barger. Representatives from the Tennessee Synod were the Revs. W. A. Deaton, D.D., V. L. Fulmer, W. J. Roof and Messrs. J. J. George and B. F. Campbell.

This joint commission held two meetings, on August 15th and 23rd, respectively. An organization was effected by the election of Prof. G. F. McAllister, chairman, and the Rev. M. L. Stirewalt, secretary. It recommended to each of the two Synods that the constitution and by-laws

appended to its report be adopted without change, as a Basis of Union and Constitution for the new Synod, or that it be rejected. In this connection, it called attention to the fact that said constitution and by-laws contained provision for amendment later when desired. It further recommended that this adoption be effected by the passing of certain resolutions which it proposed; and that, in the event of adoption, a Committee on Arrangements be appointed composed of three members from each Synod, whose duty it should be:

“(a) To inquire into and provide for the legality of the entire movement toward union; and, if necessary, to employ legal counsel.

“(b) To arrange and perfect all details incident to the formation of the union and the holding of the first convention.”

The report was submitted to the two Synods by their respective members on the joint commission. The Tennessee Synod, at its 99th convention, held in Solomon's Church near Forestville, Virginia, September 10-14, 1919, adopted the report after amending it by the addition of another by-law. The report was presented to the North Carolina Synod at its convention held in St. Mark's Church, China Grove, N. C., May 11-15, 1920. The secretary of the joint commission submitted an additional report which indicated the changes that had been made and stated that, with these changes, the Tennessee Synod adopted the report of the joint commission by items and as a whole and continued the committee.” Whereupon the report of the joint commission on basis and union was adopted by items and as a whole, and the additional report was received as information and ordered printed in the minutes. The Revs. M. L. Stirewalt and G. H. L. Lingle and Prof. G. F. McAllister were appointed as Synod's members on the Committee on Arrangements.

At its 100th convention held in Emmanuel Church, Lincolnton, N. C., beginning on October 20, 1920, its members of the joint commission offered the following:

“In view of the action of the North Carolina Synod in adopting the report as presented by the commission, we, your committee, make the following recommendations:

“1st. That the Synod reconsider its action at its last session in the adoption of the amended report of the commission on union with the North Carolina Synod.

“2nd. That this Synod adopt the report as it was presented to the Synod at its last session without amendment.”

These recommendations were adopted, and the following were appointed on the joint committee on arrangements: the Revs. J. C. Dietz and O. W. Aderholdt and Mr. J. J. George.

Upon the adoption of the proposed constitution and by-laws as a basis of union by both Synods, and upon the appointment of the joint committee on arrangements, the way was clear for the consummation of the union. The committee immediately prepared to carry out its as-

signment, and held its first meeting November 29, 1920. The Rev. J. C. Dietz was elected chairman and the Rev. M. L. Stirewalt secretary. The Honorables L. M. Swink and Bismark Capps, and Judge C. M. Efrd were elected a committee of legal advisers. Three other meetings of the committee were held at which all details necessary to the completion of the union, including the time and places for called meetings of the Synods and the Merger convention were worked out.

On Tuesday, March 1, 1921, the North Carolina Synod held a called meeting in Haven Lutheran Church, and the Tennessee Synod met in adjourned session of its 100th Convention, in St. John's Lutheran Church, both in Salisbury. Each Synod received and adopted the report of the joint committee on arrangements, and such resolutions as were necessary to prepare the way for the actual merger. An evening service was held in St. John's Church which was attended by the members of both Synods. Dr. R. B. Peery was the Liturgist, and the sermon was preached by the Rev. A. G. Voigt, D.D., on the subject, "Remember Jesus Christ." At ten o'clock Wednesday morning, March 2, representatives of the two Synods, visitors and Lutherans of the community, assembled to participate in Divine services. The Rev. J. L. Morgan, president of the North Carolina Synod, and the Rev. W. A. Deaton, D.D., president of the Tennessee Synod, conducted the service and administered the Lord's Supper. The sermon was preached by the Rev. M. G. G. Scherer, D.D., secretary of the United Lutheran Church in America, who had at one time been a member of the North Carolina Synod and whose ancestors had been among the early Lutherans who came to North Carolina from Pennsylvania. He used as the subject of his sermon, "The Church for These Critical Times."

The Merger convention was called to order at 1:30 p.m., March 2, 1921, by the Rev. J. C. Dietz, chairman of the committee on arrangements. Pastor Dietz was then elected temporary chairman, and the Rev. M. L. Stirewalt was elected temporary secretary. The Revs. H. B. Shaeffer, secretary of the Tennessee Synod, and G. H. L. Lingle, secretary of the North Carolina Synod, presented certified lists of ministers and accredited delegates from their respective Synods. The roll call showed 96 ministers and 88 lay delegates present, with twenty ministers and three lay delegates absent.

The secretary of the committee on arrangements then presented a program of procedure for the Merger convention. This included reading of the Bill of Enactment and approval of the charter, consideration and adoption of the constitution and by-laws with proposed amendments, permanent organization under the new constitution and by-laws, and the adoption of proposed resolutions. The several items were considered and the necessary action taken. The election of officers resulted as follows: president, Rev. Jacob L. Morgan, Salisbury, N. C.; secretary, Rev. H. B. Schaeffer, Kings Mountain, N. C.; statistical secretary, Rev. E. H. Kohn, Mt. Holly, N. C.; treasurer, James D. Heilig, Esq., Salisbury, N. C. Upon the completion of its agenda, the convention adjourned subject to the call of the president at a time and place to be determined by the committee on arrangements.

Since the Evangelical Lutheran Tennessee Synod was not an incorporated body, it was necessary, in order to make the merger legal, that it be ratified by at least a majority of the congregations of that Synod. Identical copies of the Resolutions of Merger were submitted to each congregation of that Synod for ratification or rejection, the votes thereon to be returned to the secretary on or before May 1, 1921. By the time appointed, 94 congregations had voted to confirm and ratify them, and three had voted not to confirm and ratify them. Thus the merger of the Evangelical Lutheran Synod and Ministerium of North Carolina and the Evangelical Lutheran Tennessee Synod into the United Evangelical Lutheran Synod of North Carolina was made effective as of March 2, 1921.

Separate adjourned meetings of the two Synods were held in Burlington, N. C., June 7-8, 1921, to transact all necessary business incident to the closing of their records as individual Synods. The adjourned session of the Merger convention of the United Evangelical Lutheran Synod of North Carolina was held in Macedonia Church, Burlington, on June 8-10, at which time it proceeded to take over the work of the old Synods. Three young men, Messrs. Earl K. Bodie, Paul L. Miller and George W. Nelson, were ordained to the office of the ministry.

A full record of proceedings connected with the merger of the two bodies is contained in the minutes for 1921. The cover page carries a reproduction of the seal of the merged Synods. In its center is a picture of Martin Luther under which are clasped hands bearing the dates 1803 and 1820. Encircling the center are the words, The United Evangelical Lutheran Synod of North Carolina, and the date 1921. The wording on the cover is, "Minutes of the One Hundred and Eighteenth Annual Convention of the United Evangelical Lutheran Synod of North Carolina, together with the minutes of the called conventions of the Evangelical Lutheran Synod and Ministerium of North Carolina and of the Evangelical Lutheran Tennessee Synod held in connection with the merger.

Salisbury, N. C., March 1-2, 1921.

Burlington, N. C., June 7-10, 1921.

Included in the merger were pastors and congregations of the South Carolina and Virginia conferences of the Tennessee Synod. At their own request, those of the South Carolina conference were transferred to the South Carolina Synod in 1922, and those in the Virginia conference to the Virginia Synod in 1924. The territory of the Synod was thus restricted, for the first time since 1803, to the State of North Carolina. This was a normal and desirable arrangement, but it was not accomplished without a feeling of sadness on the part of those who had so long been associated with each other in a common fellowship and labor.

The transactions of 1921 resulted in a United Lutheran Synod in North Carolina in at least two respects. Its members were united on a common Doctrinal Basis true to the historic confessions of the Lutheran Church; and they were bound together in a single organization for the

promotion of the entire program of the church. But, as has already been indicated, the separate lines of development which had been followed since 1820, had resulted in traditions, fellowships, methods of operation, and even prejudices, that were peculiar to each group. Much had already been done through multiplied contacts and cooperative activities to minimize these divisive elements and to draw the groups closer together; but it was important that this process be continued and accelerated in order to bring about a deeper and more binding unity. Mention should be made of a few ways in which the officials of the new organization sought to accomplish this.

The first of these was the arrangement of conference lines so that, in as far as possible, each of the conferences in North Carolina would embrace congregations and pastors from both of the merging Synods. While there was some overlapping, practically all of the congregations of the old North Carolina Synod were located east of a line running approximately north and south through Statesville and Charlotte; and the majority of the Tennessee Synod congregations were in territory west of that line. The work of establishing conference lines was placed in the hands of a special committee on districts and work of conferences, composed of the Revs. V. C. Ridenhour, M. L. Pence, P. D. Brown and B. D. Wessinger. In its report which was adopted at the adjourned meeting in Burlington, it recommended three conferences in North Carolina, as follows:

"a. The Eastern Conference shall comprise all territory of the United Evangelical Lutheran Synod of North Carolina east of the following geographical line: the Yadkin river and the western boundaries of Davie, Surry and Yadkin counties.

"b. The Southern Conference shall comprise all territory of the United Evangelical Lutheran Synod of North Carolina included within the following boundary lines: The Yadkin river north to the main line of the Southern railroad; the Southern railroad south to the Cabarrus county line; west along the northern boundaries of Cabarrus, Mecklenburg, Lincoln and Cleveland counties; and the western boundary of Cleveland County.

"c. The Western Conference shall comprise all territory of the United Evangelical Lutheran Synod of North Carolina west of the western boundaries of the Eastern Conference, not included in the Southern Conference."

The primary consideration in this arrangement was not compactness or convenience, but the obliteration of old Synod lines, and provision for more frequent contacts between congregations and pastors which had once belonged to one of the two groups. It served its purpose admirably and was continued until 1936, when it was no longer considered necessary. In that year, the territory was redistricted into four more compact conferences. These have continued to serve the Synod effectively in the carrying out of its program.

The process of amalgamation was further advanced by the practice, where conditions justified it, of encouraging parishes which had formerly belonged to one group, when they became vacant, to call a former member of the other group. These new associations contributed materially to a closer fellowship and a more complete understanding between pastors and people who had once been separated by Synodical lines and affiliations.

Still another means used to consolidate the union made official by the merger was the publication of a Synodical paper. At the 1922 convention, memorials were received from four of the five conferences, each asking for the establishment of a Synodical monthly parish paper. A recommendation was adopted to the effect that this be done, and that a committee of three be appointed to act in cooperation with the Executive Committee of Synod who should be empowered to carry this recommendation into effect. The committee elected the Rev. A. R. Beck, editor of the paper, to be known as the North Carolina Lutheran, and the first issue was published in January, 1923. Dr. Beck continued to serve as editor until 1937, when he asked to be relieved. Rev. B. E. Petrea was chosen as his successor and served until 1950, when he, too, asked to be relieved. The present editor is the Rev. David F. Cooper who took the place of the Rev. Roscoe B. Fisher when he moved beyond the bounds of the Synod. The paper has served as a splendid medium for the promotion of the work of the Synod and its auxiliaries and for the dissemination of news about the various congregations and their activities.

But it was perhaps the united effort in behalf of the great causes of the church that did more than anything else to weld the former members of the two Synods into one truly united body. When people are challenged by some great objective and work together to attain it, they are irresistibly drawn closer to each other. Two causes from among many may be used to illustrate this. Neither Synod had been indifferent to the causes of higher education and of church extension, but when their efforts were united, a new day had dawned and a new challenge had been accepted.

In the field of higher education, there were difficulties to be overcome and a common interest in one great institution to be developed, but Lenoir Rhyne College soon became a real challenge to united effort in its behalf. In return, this institution began to pour into the churches of the Synod an increasingly large stream of trained leaders who had learned to know and appreciate each other.

The president of the new Synod was deeply interested in the cause of Home Missions and Church Extension; and he soon imparted to its members some of his own enthusiasm and enriched it with his counsel made all the more valuable because it grew out of his many years of experience as developer and organizer on the field. As a result, the interest and activity which already existed in both Synods was intensified and broadened. Two field missionaries were soon at work, one in the eastern part of the state and the other in the western. These missionaries, the Rev. S. White Rhyne and the Rev. N. D. Yount, had their headquarters at Rocky Mount and Shelby, respectively.

Further evidence of the growing interest in the Home Mission Cause was provided at the 1922 convention, held in St. Matthew's Church, Kings Mountain. In his report, the President recommended that Synod give consideration, at that convention, to the matter of providing an endowment fund for Synodical Home Missions. The consideration of this recommendation together with the appeals for home mission work presented on the floor of Synod, resulted in a proposal so unusual and so challenging that it is quoted in full. It was presented by Mr. W. A. Ridenhour.

"November 17th, 1922

"Having heard the appeals for Home Missions and Church Extension as presented on the floor of Synod and having seen the need graphically illustrated through a map of the Lutheran churches of North Carolina, a number of members of St. Matthew's Lutheran Church, Kings Mountain, N. C., at their own initiative, met in the Sunday School building last night and took the following action: We, the undersigned, do hereby agree to give \$100.00 each for ten consecutive years; thus underwriting ten shares of \$1,000.00 each toward a Permanent Loan Fund to be established by the United Lutheran Synod of North Carolina for Home Mission and Church Extension Work within the bounds of this state. Provided:

1. That the said Synod establish a Permanent Loan Fund of \$100,000.00, the remaining ninety shares to be secured by the Synod from laymen within the state. The first payment to become due when the total one hundred shares have been subscribed.

2. That this fund be used in Home Mission and Church Extension work in this state not already organized.

3. That this fund be held and handled under the direction of the constituted authorities of this Synod."

This was the initial step toward what later became known as the Brotherhood Loan and Gift Fund, since its promotion was subsequently taken over as a project of the State Brotherhood. The Women's Missionary Society and the Luther League also became staunch supporters of the Home Mission cause and, each in its own way, worked to promote it.

The merging of the two Synods in 1921 was the answer to many prayers. The obstacles that had for so long stood in its way could not have been removed had it not been for the Divine guidance and help which its advocates so evidently received. It was also a venture in faith. Naturally, there were misgivings in the minds of those who had embarked upon such a bold adventure; but again, they were ready to go forward together, relying on God's guidance and blessing. It is doubtful, however, whether the most hopeful envisioned the progress that would be made during the next thirty years. The men of today live too close to the period to be able to view it from the detached perspective of the historian and to appreciate the real significance of much that has

transpired. However, this narrative would not be complete without some reference to trends, developments, and accomplishments since 1921.

The United Lutheran Synod of North Carolina began its work under the leadership of a full-time president. The historic position of the Lutheran Church is and always has been that any minister chosen to fill a special office is first among equals; that he is entitled to exercise no powers or privileges not inherent in the office to which he has been appointed by his equals in the church; and that he is accountable to them for all his official actions. Further than that, it has been the policy of the Lutheran Church to limit these powers and privileges to those which were essential to the promotion of its interests and work. The Constitution of the North Carolina Synod, adopted at its first convention in 1803, simply states "Each Convention of Synod elects its president." The only specific duty mentioned is that, "The president will appoint each day the pastor who shall offer prayer." Some duties and privileges were evidently regarded as inherent in the office, and others were added later; but at no time were they so numerous as to require more than a fraction of the incumbent's time and effort. The Tennessee Synod was even more fearful of a concentration of authority. Its basis and regulations, adopted at the first session, provided for the appointment of a chairman and secretary, and adds, "But it is not to be understood that these must serve in their positions throughout all sessions." So unimportant was the office of president regarded that, for many years the name or names of the presiding officers were not given in the minutes of the Tennessee Synod, and only in later years did this office resume real significance.

At its 1919 convention, the North Carolina Synod adopted a recommendation of the Finance Committee to the effect that the president of this Synod be relieved of local pastoral work, and be put on a salary. It also conferred upon the president additional rights, powers, and duties. By this action, it became the second Synod in the United Lutheran Church to employ the full-time services of its president. The United Lutheran Synod of North Carolina continued this arrangement and, in its constitution, provided that the term of office should be five years.

At its Merger Convention, the Synod elected the Rev. Jacob L. Morgan to this office, a choice that proved to be a very happy one. President Morgan, a native of Rowan County, N. C., was a graduate of North Carolina College and the Lutheran Theological Southern Seminary and had been ordained by the North Carolina Synod in 1902. His first parish was composed of Haven Church, Salisbury, and Christ Church, Spencer, both mission congregations; and his second was St. Enoch and Trinity Churches in Rowan and Cabarrus Counties. In 1907, he accepted a call to become field missionary of the North Carolina Synod and continued to serve in that capacity until he was elected full-time president of the Synod in 1919. His natural gifts for leadership, his experience as a full-time president, and his familiarity with the problems of the field, all fitted him for the new position. Much of the progress made by the Synod during the next quarter century may be attributed to his progressive spirit, wise leadership, and untiring efforts.

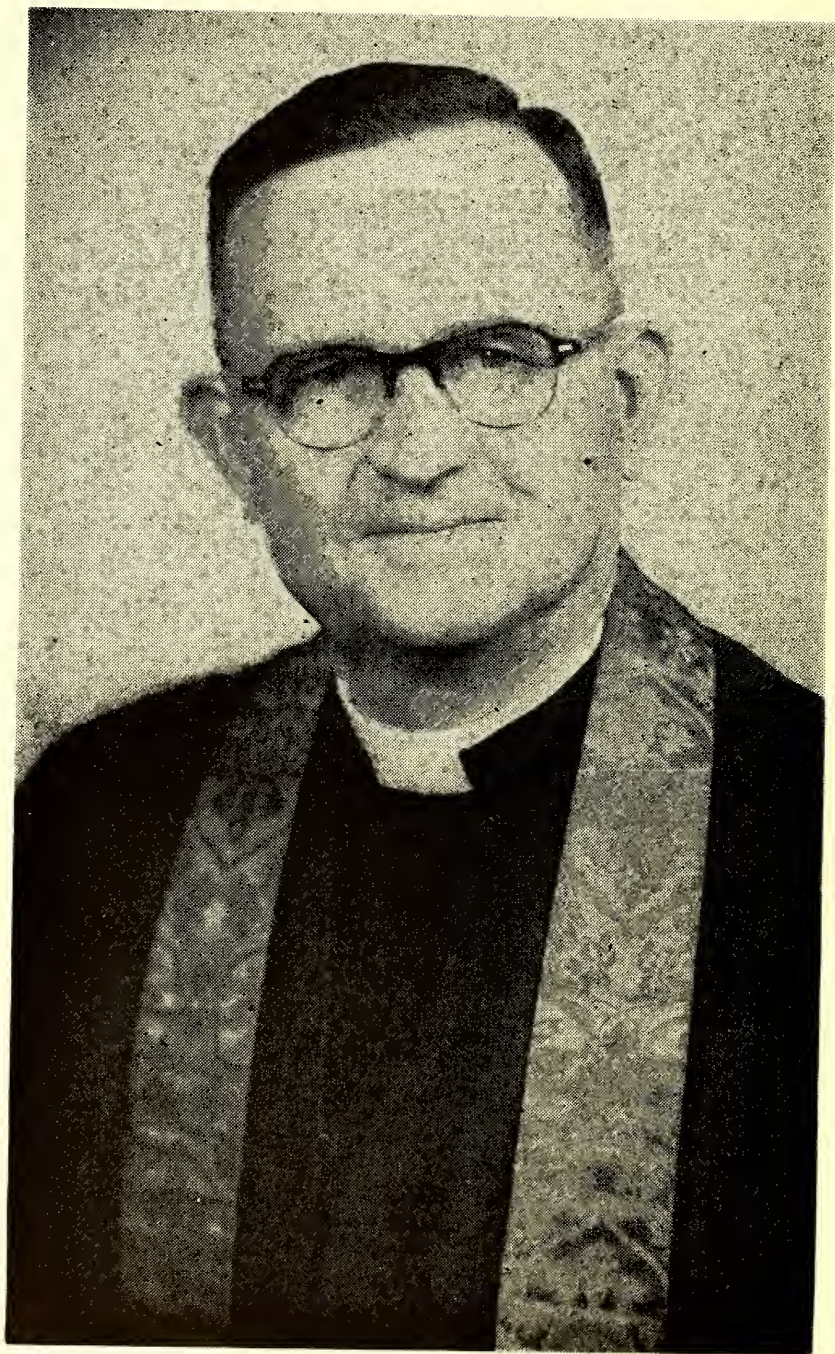
President Morgan's annual reports to Synod are, in themselves, a history of this period; but a few figures gleaned from his personal records will reveal something more of the nature and extent of his official activities. These cover his two years as president of the North Carolina Synod, and his twenty-six years as president of the United body. Some are estimates, but they are quite evidently conservative. During this time, he preached 3,000 sermons, held 1450 conferences with congregational officials, attended 500 meetings of church councils, presided over 151 meetings of the Executive, Mission, and Ministerial Education committees, attended 135 meetings of college and seminary boards, served as delegate to all conventions of the United Lutheran Church and served on its Board of Foreign Missions, Board of American Missions, and Executive Board. He also attended most of the meetings of Conferences and of the Synodical Auxiliaries and consulted with their leaders in their committee meetings. Further than that, he carried on a voluminous official correspondence; and he became the pastor of the pastors of Synod, advising with them in their ministerial problems and sharing their personal joys and sorrows.

During the same period, his official acts included: ordination of 123 candidates for the ministry; installation of 368 pastors; participation in 117 dedications, 34 rededications, 30 blessings, and 68 corner stone layings. Under his administration, 37 congregations were organized, 78 new houses of worship were built, and 116 church plants were equipped with additional educational facilities.

These facts and figures, and many others that might have been included, are definitely a part of the history of the period. They are indicative of the way in which the organized activities of the Synod were expanding and becoming increasingly effective. More than that, they set up standards and established precedents for administrative work which have been effectively continued under the administration of Presidents Cromer and Conrad.

The administrative work of the Synod so carefully planned and capably directed by President Morgan, has been continued and expanded during the administrations of his successors. At the 1947 convention, the Rev. Voigt R. Cromer was elected president and Dr. Morgan was elected president emeritus. President Cromer, whose father, the Rev. J. L. Cromer, had at one time been a pastor in the Tennessee Synod, was ordained by the South Carolina Synod in 1928, and served as a pastor in that Synod until 1930. From then until the time of his election to its presidency, he served continuously as a pastor in the North Carolina Synod, first at Emmanuel, Lincolnton; then at St. James', Concord; and finally, at Holy Trinity, Hickory. He continued to serve the Synod most acceptably until the convention in 1949, when he submitted his resignation in order to accept the presidency of Lenoir Rhyne College.

The Synod accepted this resignation with regret and proceeded to the election of a successor to fill out the remainder of the five-year term. Dr. P. D. Brown was elected, but after prayerful consideration, he de-



REV. F. L. CONRAD, SR., D.D.
President United Evangelical Lutheran Synod of North Carolina

clined to accept the office. Whereupon, the Synod elected its secretary, the Rev. Flavius L. Conrad, D.D., who was re-elected in 1952 to a full five-year term.

President Conrad, a native of Davidson County, N. C., and a descendent on both his father's and his mother's side, of early German Lutheran settlers in that section of the State, was educated at Lenoir Rhyne College and the Lutheran Theological Southern Seminary, from which institutions he graduated in 1916 and 1919, respectively. He was ordained by the Tennessee Synod in 1919 and served as pastor of the Granite Falls Parish until 1921. From 1921 until 1949, he was pastor of Emmanuel Church, High Point. For twelve years prior to his election to the presidency of the Synod, he had served as its secretary and had, as such, gained an intimate knowledge of its operation that was to prove helpful to him in his new office. Under his leadership, the Synod has continued to develop most encouragingly.

It is more difficult to write the story of other leaders whose work has contributed so largely to the forward movement of the Synod. Their number is so large and their contributions are so varied that they must be recognized as groups rather than individuals, groups which included pastors and laymen, men and women. These have served loyally as members of boards and committees, as leaders in conferences and in Synodical auxiliary organizations, and in many other capacities. In the promotion of any cause and in the consummation of any undertaking, the individual pastors have been recognized as the key men. Among them have been some of outstanding ability; but the average has been high, and the support which they have given has been loyal and effective. The same may be said about the leaders among the lay membership of the Synod. Their spirit of co-operation has been commendable, and at times, their vision and their faith have exceeded that of the pastors themselves.

The Synod has profited immeasurably from the consecrated services of these leaders, from the president on down; and the result has been an advance all along the line. A well-rounded, closely integrated, and highly effective organization has been developed; new congregations have been organized and large parishes have been broken up into more effective units, and the total membership has steadily increased; a growing sense of responsibility for the use of time, talents and material possessions has been manifested through multiplied service activities and increased financial contributions; commendable progress has been made in the field of education from the parish level up to its institutions of higher learning; and last but not least, the inner spiritual life of the members has been fostered by providing more pastors, more frequent and varied services of worship, and by a more consistent use of the means of Grace.

It is not always possible to measure the progress in some of these fields. The reports on the state of the church, once a part of every Synod and conference program, were often so general and stereotyped

as to be of little value, and they have largely been discontinued. On the other hand, modern statistical reports are a reasonably accurate index to membership changes and financial contributions. An effort is made here to show progress made during the thirty-year period by a comparison of some items in the reports carried in the minutes for 1922 and 1951. Figures of the Virginia and South Carolina Conferences have been subtracted from the totals given in the 1922 report, as their inclusion would not present a true picture of normal growth.

	1922	1951
Number of Ministers	99	167
Number of Congregations	153	179
Number of Parishes	79	130
Confirmed Members	20,644	41,385
Communing Members	13,805	30,383
Paid on Apportionment	\$43,059	\$199,909
Total Benevolence	88,562	629,689
Total Expended	391,906	2,090,034

The influence and activities of the Synod have extended far beyond its territorial limits and its local organization. Both the North Carolina and Tennessee Synods took part in the formation of the United Lutheran Church in America in 1918; and when the United Evangelical Lutheran Synod of North Carolina was formed in 1921, it took its place in that body as the third oldest of the constituent Synods. In 1950, it ranked tenth among the thirty-three Synods in both confirmed and communing membership. It has participated in all activities of the general body, and its members, both ministers and laymen, have repeatedly served on all of its major boards and committees. At the present time, nine ministers and five laymen are serving in such a capacity.

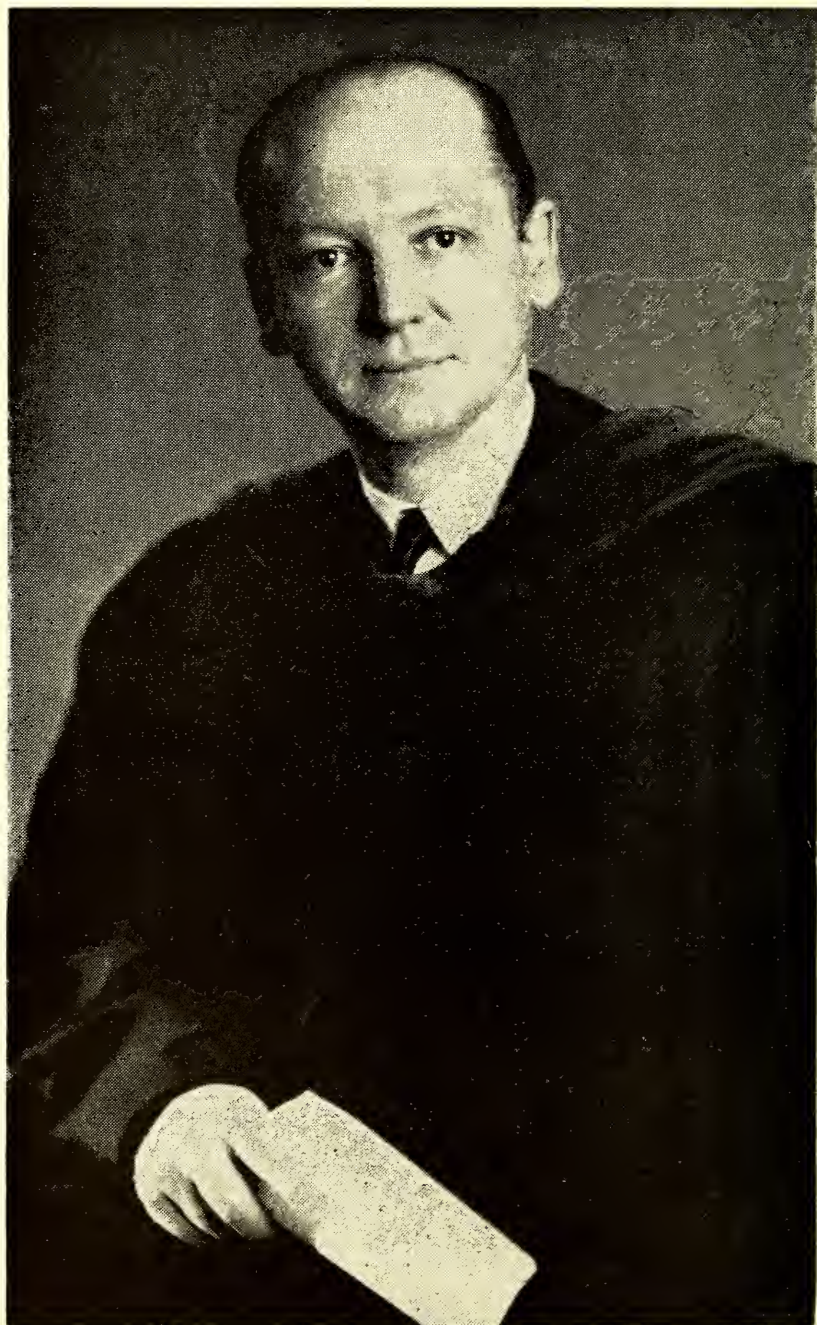
The Synod shares with other Southern Synods responsibility for the maintenance and operation of the Lutheran Theological Southern Seminary at Columbia, South Carolina; the Lutheran Children's Home of the South at Salem, Virginia; and the Lowman Home for the Aged and Helpless at White Rock, South Carolina. Together with the South Carolina and Georgia-Alabama Synods, it supports and operates Lutheridge, a summer assembly ground, at Arden, North Carolina. The Synod is also privileged to have two directors on the board of the Sipes Orchard Home, an institution for the care and training of underprivileged boys, located near Hickory, North Carolina, and gives this institution its moral support.

In 1935, the North Carolina Council of Churches was organized for the purpose of promoting Christian fellowship among the Protestant communions in North Carolina, and of serving as a medium of inter-church counsel and advise in matter affecting the progress of Christianity in the State. The Synod agreed to enter into a consultative relationship with this body, subject to the approval of the United Lutheran Church, and to send representatives to its meetings. This relationship has con-

tinued, and in this way, the Synod has been able to exert an influence upon the trend of Protestant development in the state and to share in the benefits of a broader contact without compromising its distinctive position.

More than two hundred years have passed since the first Lutherans established permanent settlements in North Carolina and organized congregations based on the faith and doctrines of their Lutheran forefathers. The difficulties which they encountered, the heroic and successful effort which they made to establish themselves and their church in a new land, the strength of their faith and the enduring quality of their work, are now history. Almost one hundred and fifty years have gone by since a few pioneer ministers and laymen banded together to establish an organized Lutheran body in the State. The difficulties which they and their successors had to overcome, the breach which left them a house divided against itself, the century of separate development, and the ultimate realization of the long cherished desire for a united Lutheran body in North Carolina, are also matters of history. Thirty years of additional history have been made since the pioneers of a new day joined hands in the United Lutheran Synod of North Carolina and faced the future together. Under God's guidance, and with His blessing, those men and their successors have been able to build up a strong and united force such as even the most hopeful men of fifty years ago would have believed impossible. Their achievements, and those of a long line of consecrated men and women who preceded them, are a part of the rich heritage that has been passed on to those who live today. The future and the making of its history lie ahead.

EDUCATIONAL
DEVELOPMENTS



REV. VOIGT RHODES CROMER, D.D.
President Lenoir Rhyne College
President United Evangelical Lutheran Synod
of North Carolina, 1947-1949

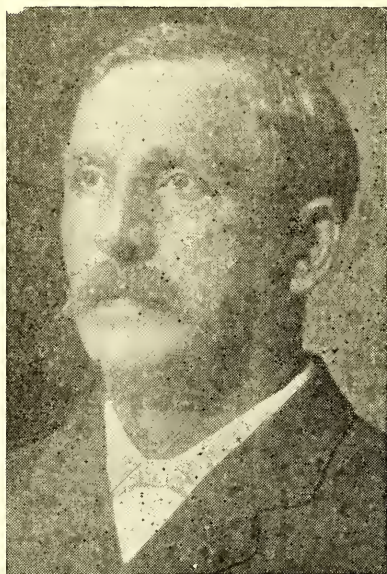
Educational Developments

Where there is an Evangelical Lutheran there is Christian education, born of the Word and nourished by it. The Holy Scriptures are inseparably woven into his life. The family Bibles brought by the migrants from Pennsylvania to the territory which is now North Carolina were the textbooks from which the children learned to read. Well worn copies, some of which are now in the Lenoir Rhyne College library, testify to constant use made of these volumes. But the early settlers who are the spiritual ancestors of those who compose the membership of our Synod were not content with lay teaching by parents and community leaders. They pressed the matter of an ordained ministry upon the mother church until pastors were sent to preach and to teach the Word. The pastors who finally came had been carefully examined with respect to their educational and spiritual attainments and found worthy. The difficulty of securing pastors from the homeland was so great that it became evident that members of the local church must be trained. Resources for sending candidates for the ministry to established schools were lacking, therefore the well trained men who had come began to teach others to follow them. Faculties were small and facilities meager but standards were high. Those first candidates were required to translate the New Testament from the Greek to the vernacular. An accurate account of those first schools is unobtainable, and a complete list has not been preserved.

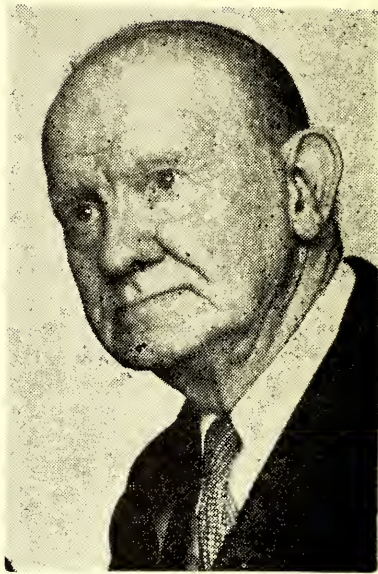
During the one and three-quarter centuries since the Pennsylvania German migrants settled the central and western parts of North Carolina, the customary means of education have been used. The early instruction of children came through family worship and the use of the Bible in the home to teach reading; then followed catechization and the preaching of the Word. Sunday schools were established to teach reading and worship, while printed discourses and essays were distributed freely. The American Bible Society was fostered with its program of the distribution of the printed Word. Schools were founded to train pastors and to promote culture among the laity.

There was always an insistence upon an educated ministry. The sending of a delegation to Germany to secure the services of educated pastors is sufficient evidence of the depth of this desire. When suitable men were brought to the field the great difficulty of bringing them so far led to early efforts to train others locally.

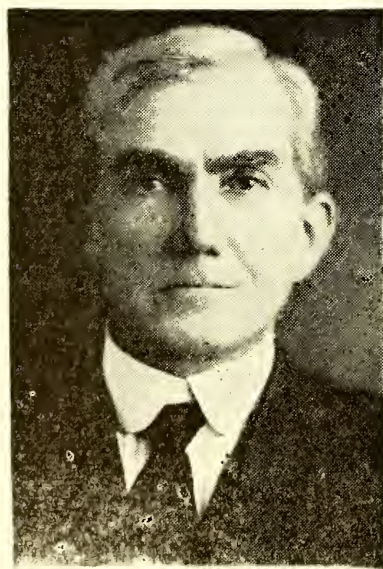
Sunday Schools. Sunday schools of a catechetical nature are said to have been founded in America as early as 1764. The movement begun by Robert Raikes in 1780 soon found its way to America to serve underprivileged children by teaching reading and writing. These schools, fostered by the churches, were under religious leadership. Memoirs of the Moravians in North Carolina reports under date of February 7, 1813 with respect to Beaverdam and Bethlehem Lutheran churches, near



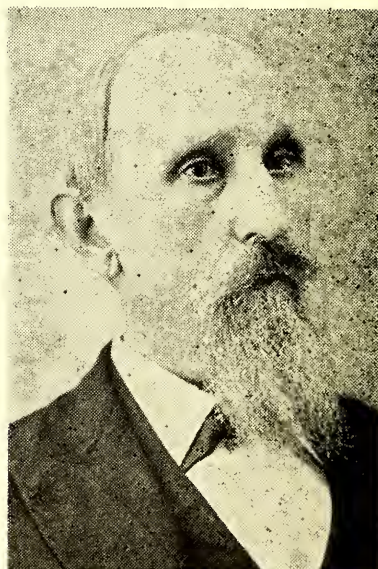
REV. ROBERT A. YODER, D.D.
First President of
Lenoir College



PROF. S. A. WOLF
Principal
Gaston Female College



REV. J. H. C. FISHER
President Mont Amoena
Female Seminary



PROF. H. T. J. LUDWIG, PH.D.
First Graduate of North
Carolina College

Salem, N. C.: "Pastor Shober serves these churches every four weeks, and on the other Sundays free school is held there and the young people are instructed in reading and singing; adults also attend." No record can be found showing when these schools began. In the minutes of the Lutheran Synod of N. C. 1833 the president reports two Sunday schools. Early parochial reports do not list such items so it is impossible to follow closely the extension of this work. There are occasional exhortations in the minutes of Synod to provide Sunday schools in all congregations.

Sunday schools were instruments of the emotional religious revival of the early years of the nineteenth century and were not readily accepted by some Lutherans. In 1861 a committee was appointed by the Tennessee Synod to consider the advisability of establishing them and was discharged in 1863 without a recorded report. Prior to this there was discussion and recommendation in the North Carolina Synod with respect to suitable literature for use in the schools.

By the end of the nineteenth century Sunday schools were established in practically all Lutheran congregations in the state and a fairly wide choice of literature was available. At this time there was general effort throughout the country to improve literature for the schools and teaching in them. Much of this interest centered in grading the lesson material. In the General Council of the Lutheran Church the Rev. Dr. Theodore E. Schmauk began to produce and edit a graded series of lesson helps. This was introduced in some schools in North Carolina.

In November, 1907 the N. C. Conference of the Tennessee Synod resolved: "That a committee be appointed to consider the matter of a Summer Normal for Sunday school workers; to learn how many congregations will furnish one or more students for this school; consult with the Trustees of Lenoir College concerning the use of the college buildings and consider the problem of securing competent instructors. This committee to report at next meeting of Conference." The committee reported favorably in March, 1908 and recommended that the Lutheran Synod of North Carolina be invited to join in the effort. The North Carolina Synod appointed a co-operating committee.

Pastors John Hall and James F. Deal and Mr. John J. George from the N. C. Conference of the Tennessee Synod and pastors M. M. Kinard, Ph.D. and H. A. McCullough and Prof. G. F. McAllister began the work. This committee had the task of developing and organizing a new venture of faith and of allaying mutual distrust of individuals in each Synod. This was the first united work on a state-wide basis undertaken by the two Synods since 1820. It succeeded because of the deep interest of each group in Christian education.

The first school met in St. James Church, Concord, N. C., in July 1908. The congregation provided free entertainment. About 150 registered, others attended. The Rev. W. L. Hunton, an assistant to Dr. Schmauk, came from Philadelphia and the Rev. E. C. Cronk and Mrs. Cronk (nee Scherer) from Atlanta. Other leaders were found within

the state. The success of the first school made annual repetition essential. The second session was held at Lenoir Rhyne College with free entertainment. In succeeding years a moderate charge for entertainment was made. The war years saw the work interrupted. Resuming the sessions in 1920 the name was changed from Sunday School Normal to Summer School for Church Workers. There was also a recommendation for an assembly ground which, after many years, resulted in the establishment of Lutheridge Assembly Grounds, Arden, N. C., as our assembly center for the Lutheran Church in the Southeast.

In August, 1925 a Lutheran State Sunday School Association was formed in connection with the Summer School for Church Workers. Synod had approved this organization at the session of the preceding year. In order that the Sunday Schools might receive proper emphasis the Synod was divided into fourteen regional districts. In 1928 it was decided to have a meeting separate and apart from the Summer School. Synod urged all schools to participate in the work of the convention. A Committee on Parish Education included this work of the convention in its program. The convention served the Synod faithfully for ten years and was again united to the Summer School.

Latest available statistics report 166 schools within the bounds of the United Lutheran Synod of North Carolina, 3547 staff members, 32483 pupils in attendance and 716 in the home department. Excellent literature is available with many trained teachers.

The printed word. North Carolina Lutheranism has always been conscious of the value of the printed word. In 1817 Synod ordered the printing of the "Book Called Luther" in English, "Containing a history of the Reformation, the growth and extension of the church, its cultus, rules and regulations with short extracts thereof, also the Augsburg Confession and citations and stories from Luther's writings regarding his doctrines and character." These books were sold throughout the Carolinas and in adjacent states to inform Lutherans and to show non-Lutherans what the church believed and taught.

It was the custom to append sermons and theological dissertations to the published minutes of Synod and to have like matter printed in pamphlets for free distribution or for sale at cost. Very early there appeared periodicals to inform the people and to stimulate church loyalty and active Christian faith. A complete list is not available. "The Lutheran" from the General Council, the "Observer" from the General Synod, "Our Church Paper" from New Market and the "Lutheran Church Visitor" from Columbia served the people with news and doctrinal discussions, sometimes also as media for controversy. At New Market the Henkels published the first American English Book of Concord in 1851. Translations from the German and Latin were made by the Revs. Ambrose and Socrates Henkel, the Rev. J. Stirewalt, the Rev. H. Wetzel and the Rev. J. R. Moser, using a translation of the Smaller Catechism made by the Rev. David Henkel.

Pamphlets of a controversial nature are to be found from the beginning to our own time

Teaching and preaching. In the minutes of 1806 it is "Resolved: that no pastor in our connection shall confirm children, except in case of absolute necessity, without a six weeks preparation beforehand." Dr. Bernheim quotes Rev. Roschen: "My catechumens, whom I have instructed three days in every week for seven weeks, consist partly of married persons, some of them as old as thirty years, and young persons from sixteen to twenty years of age." The need for an educated ministry was imperative because the pastors must educate. With them church membership must be more than the impulse of an aroused conscience or hysterical fear of eternal damnation. It must be an informed understanding of salvation through the blood of a divine Redeemer and an abiding trust in a loving Father in heaven. A German monk had agonized that his fellowmen might be led into the faith which would free them from slavish obedience to arbitrary laws and bring them into the glorious freedom of love for righteousness through love of and for a benevolent Creator.

Luther's Smaller Catechism was the accepted text. It was memorized with proof texts. An annotated Smaller Catechism known as the Carolina Catechism was published in Germany and supplied to the Lutherans in the Carolinas.

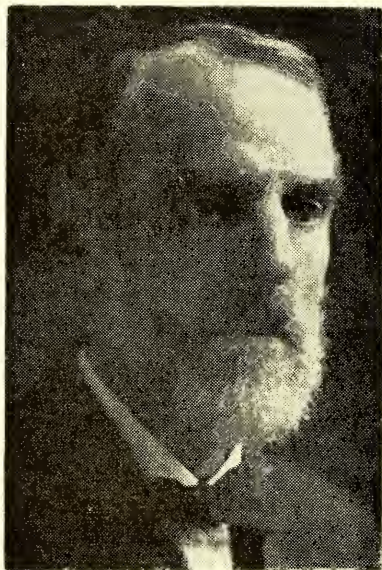
Catechising must have been exhausting labor. Illiteracy of catechumens, the fewness of catechists and the scattered population all added to the burden. One of the constant calls of those without a pastor was for a catechist. Later in the life of the Synod some pastors must have neglected this teaching because one finds numerous exhortations to practice it.

Sermons were numerous and lengthy. At Synods and Conferences one preacher followed another immediately. Often two pastors preached at the same time, one in the building and another in the grove. Traveling missionaries preached daily or several times in a day if groups could be gathered in a home or at some central location. The pastor's visit by the fireside was an occasion for "godly discourse". Sermons were discussions of fundamentals in faith and life. Few were shorter than an hour and many were much longer. Some were strongly inclined toward a pessimistic view of life and exhortation to beware of eternal damnation. The funeral sermons preserved for our reading seem gruesome in warning against eternal damnation. The pastors met the rugged conditions of a rude frontier civilization with boldness and arduous effort, determined to minister salvation in such manner as to save their fellow men by the grace of God.

Schools. The difficulty of securing educated leaders from the mother church in Europe made it imperative to train men locally. Dr. G. D. Bernheim quotes the patriarch Muhlenberg: "True, enough teachers and false apostles may be found, who pervert the Word of God,

The Southern Seminary is one of the oldest Lutheran schools in this country. It was opened in 1830, in Colonel John Eichelberger's home, near Pomaria, S. C. From there it was moved to Lexington, Newberry, and Columbia, S. C., Salem, Va., Newberry, Charleston, and Columbia, S. C. This Seminary has made a large and lasting contribution to the life and growth of the Lutheran Church, especially so in the South-land.

Among those who headed this school were: Rev. J. G. Schwartz, Dr. E. L. Hazelius, Rev. William Berly, Dr. Lewis Eichelberger, Dr. J. A.



REV. ANDREW GEORGE VOIGT,
D.D., LL.D.

Dean Lutheran Theological
Southern Seminary

Brown, Dr. J. P. Smeltzer, Dr. A. R. Rude, Dr. S. A. Repass, Dr. A. G. Voigt, Dr. J. A. Morehead, Dr. M. G. G. Scherer, Dr. C. A. Freed, Dr. C. K. Bell, Dr. E. C. Cooper, and now Dr. J. L. Yost. Dr. M. L. Stirewalt and Dr. J. B. Moose each served as Dean for a few years. Others who served on the faculty deserve mention here also, but lack of space forbids.

Dr. A. G. Voigt was Professor of Systematic Theology in this school for a total of forty-one years, and was Dean for thirty of those years. He was a thorough scholar, a master teacher, and withal a man of God. He was a loyal member of the North Carolina Synod from 1898 to the time of his death, January 2, 1933. He still lives in the lives of the men whom he trained in this School of the Prophets for soul saving service.

J. L. M.

and manufacture the most baneful sects with it! O how necessary, useful and consolatory would it not be, if we were able to erect a long wished for institution, in which catechists could be trained who would be capable and willing to teach a school during the week, and to deliver a discourse (vertrag) on the Lord's day. It would not be necessary to torment such subjects many years with foreign languages; it would be sufficient if they possessed mother wit, a compendious knowledge and experience of the marrow and sap of theology, could write a tolerable hand, understand their vernacular (German) and the English tongues, and the elements of Latin. They should also possess a robust bodily constitution, able to endure every kind of food and weather, and especially have a heart that sincerely loves Jesus and His lambs."

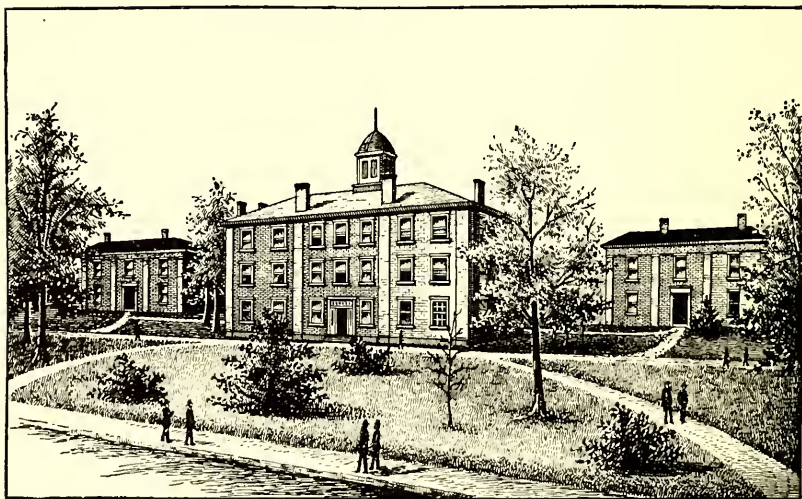
In writing history many records are not available and many of the elements which enter into success or failure have been deliberately omitted. One good woman could never forget that an estimable and successful pastor wiped his brow with a red bandana handkerchief while delivering a baccalaureate sermon. On such things does the reputation of an institution rise or wane. The following pages are not satisfactory to the writer and will be found unsatisfactory by many. The paucity of records does not permit a complete story and many factors entering into the picture cannot be accurately portrayed.

The primary aim of Christian education in the Lutheran Church has been to supply the church with trained leaders, particularly with pastors thoroughly furnished to every good work. But our church has never lost sight of civilization's need of general culture and learning for the preservation of a proper social order which is at its best only when the elements of a Christian faith and ethic are included in education. Therefore Christian education is essential to the life of the church.

It seems evident that the extension of catechization to selected individuals to prepare them to assist the pastors was practically contemporaneous with the arrival of the first pastors and the teacher, John Arndt, who became a pastor. This was first done by individual pastors. In 1817 there appears a report of the "Tennessee Academy" under the care of the Rev. Philip Henkel and Joseph E. Bell, teaching Greek, Hebrew, and English. It appealed to the North Carolina Synod for financial support. Evidence of divided counsel is present and aid was withheld until there was assurance that the "seminary's" constitution met Synod's approval. The break of 1820 came and nothing further is heard of the school. Individual pastors continued to train men who were licensed to teach catechumens, to exhort, to perform emergency baptisms according to each man's attainment of education. Some went through long apprenticeship before their literary and theological education was judged adequate for ordination. Annual examination of these candidates for pastoral office was held by the Ministerium or, in the interim, by two or more pastors, and they were solemnly set apart for service with written license indicating their permissible duties and their obligations.



COL. GEO. F. McALLISTER
Principal Mount Pleasant Collegiate Institute
MOUNT PLEASANT, NORTH CAROLINA



MAIN BUILDING, NORTH CAROLINA COLLEGE AND LATER
MOUNT PLEASANT COLLEGIATE INSTITUTE
MOUNT PLEASANT, N. C.

A little later when seminaries had been established some were trained in them. The North Carolina Synod appointed trustees for the Gettysburg Seminary. Definite courses of study were prescribed for those who studied on the field, and examinations were not easy.

By way of provision for the laity there was a resolution in 1812 to regulate "Schools for Orphans" which evidently included others than orphans and indigent children since those who could afford it were to pay tuition. All trustees of these schools were required to be members of the church in good standing. Teachers were subject to the same requirement and to approval by the pastors.

At various times there were private schools, academies and parochial schools. Interesting as it would be to name and locate them, incomplete records make a list impossible. These schools were the expression of the strong desire of the people to instruct their children in the faith and to develop a strong Christian culture which would enable them to maintain a Christian society and advance the Kingdom of God.

The minutes of 1828 record the organization of a Missionary Society which in 1834 became the Missionary and Education Society which for many years contributed to the support of beneficiary students for the Gospel ministry. In 1835 there was considered the Manual Labor Plan by which students could earn while they learned but the committee appointed reported that it was impracticable. In 1836 a proposal was received from the South Carolina Synod that the North Carolina Synod join in support of a theological seminary at Lexington, S. C., and have representation on the Board of Trustees in proportion to the financial support given. After some negotiation this support was given and continued until the establishment of the school at Mt. Pleasant, N. C. Two years after this arrangement was made a classical department was added to this school. This school taught Greek, Hebrew, Evidences of Christianity, Natural and Revealed Theology, Church History, Pastoral Theology, Church Government and Homiletics. When a school was established at Salem, Virginia, students from North Carolina enrolled, ten being recorded in 1851.

Throughout these years there was a longing for an educational institution within the state that more of the youth of the church could attend and to prevent loss of pastors by drainage. The Rev. Joseph A. Linn, president, in his report to Synod in 1852 says: "We have but one subject which we would recommend to your wisdom and discretion, one which we conceive of vital importance to the interests of our church in North Carolina. ***Believing, with many others, that the resources necessary to the establishment of a High School of a Collegiate character, are amply sufficient, and adding to this the general wish of our Laity, and their expressed willingness to support such an institution, the time, we believe, has come when we should nobly act on this subject." At a special session of Synod meeting at Concord, N. C., July 21,

1852 it was resolved to plant Western Carolina Male Academy at Mt. Pleasant, N. C. A contract was let for a three-story building seventy-five by forty feet in size. The Rev. William Gerhardt accepted the call to be president and first professor. He was inaugurated May 24, 1853. In 1859 a charter was secured converting the Academy into North Carolina College. The first Board of Trustees was composed of pastors William Artz, Daniel I. Dreher, G. D. Bernheim, John S. Heilig, Levi C. Groeclose, Jacob Crim, B. C. Hall, Joseph A. Linn and Samuel Rothrock, laymen Messrs. C. Melchor, esq., Col. John Shimpoch, Dr. Paul A. Seaford, A. Brown, esq., John A. Miller, esq., Ludwig Summers, P. N. Heilig, Mathias Barrier and Daniel Barrier.

Two years later the War Between the States interrupted the work. It was resumed in 1867. The endowment had been invested in Confederate and state bonds and was lost but another endowment was raised. In 1871 the first class was graduated. During the next twenty-nine years sixty-six degrees were granted to men, most of whom entered the learned professions. At least twenty-eight of these became Lutheran pastors. Hundreds of others had their horizons broadened and their usefulness enlarged by the culture brought into their lives through this school.

After 1900 the school, under the care of the Rev. H. A. McCullough and Prof. G. F. McAllister, became a junior college under the name of Mt. Pleasant Collegiate Institute. It continued under the fostering care of the North Carolina Synod and pursued the same aims as formerly, continuing to supply candidates for the ministry. Pastor McCullough returned to full time pastoral service and soon after Prof. McAllister became wholly responsible for administration. A modified form of military training was introduced. Prof. McAllister was highly acceptable as a leader and found warm friends of the school to tide over emergencies, but the problem of adequate equipment and income was constant.

Upon the merger of the North Carolina and Tennessee Synods educational agencies were merged and all the schools came under one board. The schools at Mt. Pleasant were under the special care of a committee of that Board and Lenoir College under another committee. Several efforts were made to provide for the needs of the schools at Mt. Pleasant, but were only partially successful. It was not possible to rally enough support to meet the situation as it was affected by changing conditions. The rapid development of public education produced competition which made maintenance of church supported schools very difficult. In 1931 Mt. Pleasant Collegiate Institute was leased to Prof. McAllister on reasonable terms. Four years later he surrendered his lease and the school closed. For the times in which the schools at Mt. Pleasant operated considerable sums of money were expended upon them. The impetus they gave to the life of the church, the service rendered to society and the church by the men and women coming under their influence has brought to state and church values far in excess of all that was spent.

PRESIDENTS OF NORTH CAROLINA COLLEGE

Rev. W. Gerhardt, D.D.....	1855-1858
Rev. D. H. Bittle, D.D.....	1859-1861
Rev. L. A. Bikle, D.D.....	1866-1867
Rev. C. F. Bansemer.....	1867-1868
Rev. L. A. Bikle, D. D.....	1868-1874
Rev. J. B. Davis, D.D.....	1875-1877
Rev. L. A. Bikle, D.D.....	1878-1881
Rev. G. H. Bernheim, D.D.....	1882-1883
Rev. G. F. Schaeffer, D.D.....	1883-1887
Rev. J. G. Schaidt, D.D.....	1887-1889
Rev. J. D. Shirey, D.D.....	1889-1896
Rev. M. G. G. Scherer, D.D.....	1896-1899
Prof. Edgar Bowers (Acting President).....	1899-1900
Rev. W. A. Lutz.....	1900-1902

PRESIDENTS OF COLLEGIATE INSTITUTE

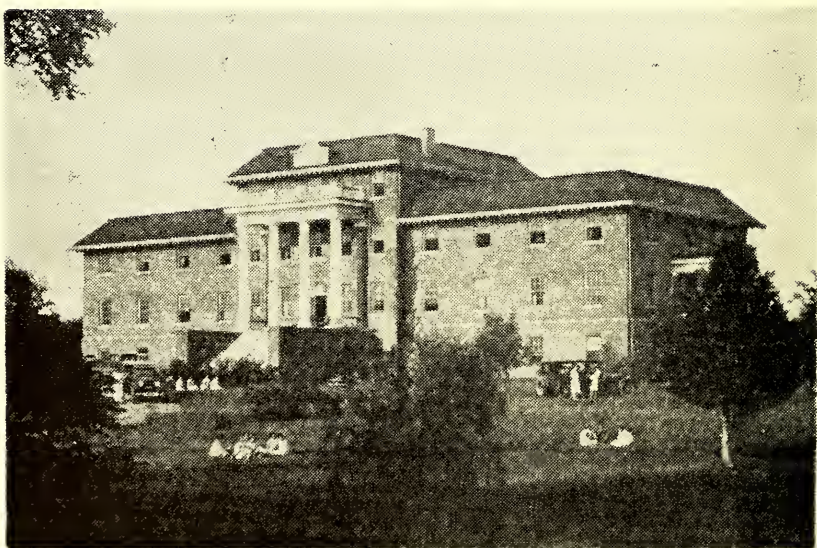
Col. George F. McAllister, Ped. D.....	1902-1935
Rev. L. E. Busby, D.D., Co-Principal.....	1902-1903
Rev. H. A. McCullough, D.D., Co-Principal.....	1903-1907

Mont Amoena Seminary. As early as 1858 the President of the North Carolina Synod mentioned the need of a school for young women. The first effort resulted in the establishment of such a school, under private control, with Mrs. D. F. Bittle, Principal. In 1868 the Rev. G. D. Bernheim, who was then in control of the undertaking, offered to transfer the school to the Synod on favorable terms; and in 1869 the transfer was effected, and a Board of Trustees elected. This school, first known as Mount Pleasant Female Seminary and later as Mont Amoena Seminary, continued to prosper for more than half a century. Its contribution to the culture of its time cannot be estimated adequately. Homes were the better for lessons learned there; it sent forth leaders for the work of Lutheran and other churches; it trained women who became the wives and co-laborers of pastors. When the public schools were poorly equipped, and terms were too short for adequate preparation of the pupils, it supplemented their work. It was an island of culture in the difficult years following the War Between the States. Finally the public schools provided an education in keeping with the desires of Mont Amoena's patrons, and high schools took over its work. Its doors were closed in 1927. During its period of service, the following persons served as Principals or Presidents of the Institution:

Mrs. D. H. Bittle.....	1859-1868
Rev. G. D. Bernheim.....	1868-1870
Rev. D. I. Drehr.....	1870-1871
Prof. W. A. Barrier.....	1871-1872
Mrs.. W. E. (Nee Ribble) Hubbart.....	1872-1874
Prof. L. H. Rothrock.....	1876-1882
Rev. G. F. Shaeffer.....	1882-1883
Rev. J. Adolphus Linn.....	1885-1891



MONT AMOENA SEMINARY
MOUNT PLEASANT, NORTH CAROLINA
Burned November 30, 1911



MONT AMOENA SEMINARY
MOUNT PLEASANT, N. C.

Rev. C. L. T. Fisher.....	1892-1897
(School named Mont Amoena in 1892)	
Rev. H. N. Miller.....	1897-1902
Rev. J. H. C. Fisher.....	1902-1914
Rev. R. A. Goodman.....	1914-1921
Rev. J. H. C. Fisher.....	1921-1927
Prof. H. A. Fisher.....	1921-1923 V.P.

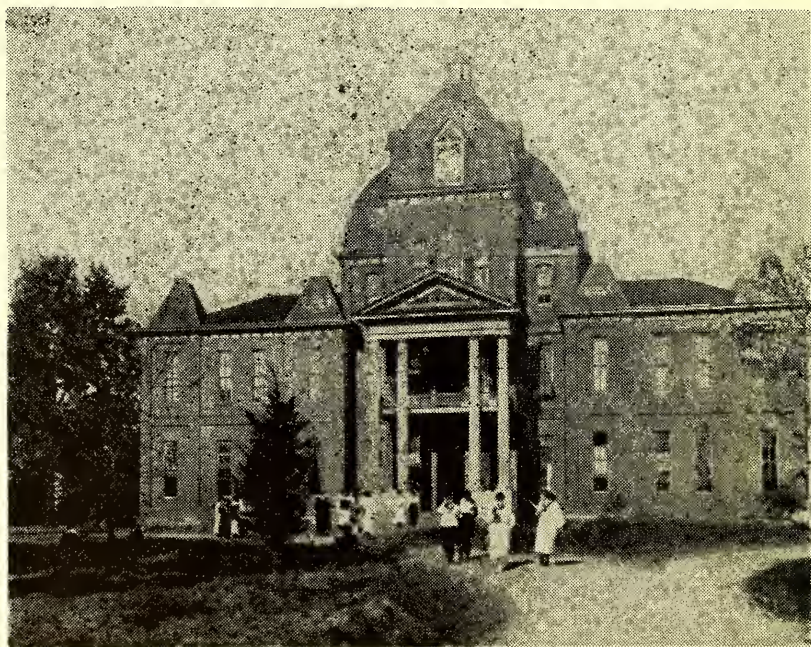
At Dallas, North Carolina, on territory of the Tennessee Synod, the Rev. M. L. Little established a high school. After his death other leadership was found for the school. It developed into Gaston College for Girls and Young Women. For many years Prof. S. A. Wolf was principal. Free tuition was offered to one pupil from each congregation of the Synod. As the public schools improved schools of this nature were unable to maintain themselves.

The Tennessee Synod did not neglect education. From its beginning in 1820 it strove for an educated ministry. Evidence of the standard desired is found in the early requirement that the ability to translate the New Testament from the Greek into the vernacular was requisite for ordination. However, this standard could not be maintained. When a course of training for pastors was published it contained: "Horne's Introduction, Hutter's Compend, Book of Concord, Krauth's Conservative Reformation, Knapp's Christian Theology, Mann's Schmidt's Christian Ethics, Kurtz's Sacred History, Kurtz's Church History, Ripley's Sacred Rhetoric, Vinet's Homiletics, Vinet's Pastoral Theology, Exegesis, Catechetics, Liturgics and Ecclesiastical Polity. These courses were to be read under the supervision of one or more pastors with examination by the same. Some of the candidates attended established seminaries. Parochial schools were established. Dr. Yoder says: "The parochial school came from the fatherland only with the Lutheran Church. A congregation without its school was hardly to be thought of even when there was no pastor, the congregation must have its teacher."

As indicated in a former paragraph, Sunday Schools were not generally introduced until after the War Between the States. Catechizing was stressed and thorough preparation of the candidates for confirmation insisted upon. The Henkel Printing Company published annotated editions of Luther's Smaller Catechism and some pastors published short catechisms. When Henkel's translation of the Book of Concord appeared it was published at popular prices and went into many homes. Preaching was usually of a doctrinal character and was as frequent as the limited number of men available made possible. Here also, as in the North Carolina Synod, one sermon immediately followed another when groups could be gathered to hear. What has been said of the use of the printed word is particularly applicable. However there was no church school serving any considerable portion of the Synod until after the War Between the States.

In 1877 Mr. R. A. Yoder, the Synod's first beneficiary student, was graduated from North Carolina College. His struggle for a college degree had been long and strenuous, having led him to Illinois where he had brothers, but had finally brought him back to Mt. Pleasant. The Rev. Dr. P. C. Henkel and the Rev. John M. Smith, serving pastorates in and near Conover, N. C., had for some time desired a high school at Conover. Mr. Yoder went to Conover after graduation and taught a "subscription" school and then a term of public school. At the same time he began the study of theology under pastors Henkel and Smith.

In 1878 Conover High School was organized under direction of the local pastors and Mr. Yoder was elected principal. The Tennessee Synod appointed a committee to investigate the advisability of making this school a synodical enterprize. The committee made a favorable report and another committee was appointed to endeavor to reach an agreement with the local sponsors. There is no record of a report by this committee. R. A. Yoder was ordained in 1879 and in 1883 resigned as principal to attend the seminary in Philadelphia. Dr. P. C. Henkel succeeded him and the Rev. J. C. Moser succeeded him. The high school was chartered as a college in 1880. The Tennessee Synod received the college under its fostering care with the privilege of nominating trustees to fill any vacancies occurring on the Board. The college agreed to have



"OLD MAIN" LENOIR COLLEGE
HICKORY, NORTH CAROLINA

the president and board of trustees make annual report to Synod. In 1888 the Rev. J. C. Moser returned to full time pastoral work in Hickory, N. C., and was succeeded by the Rev. R. A. Yoder.

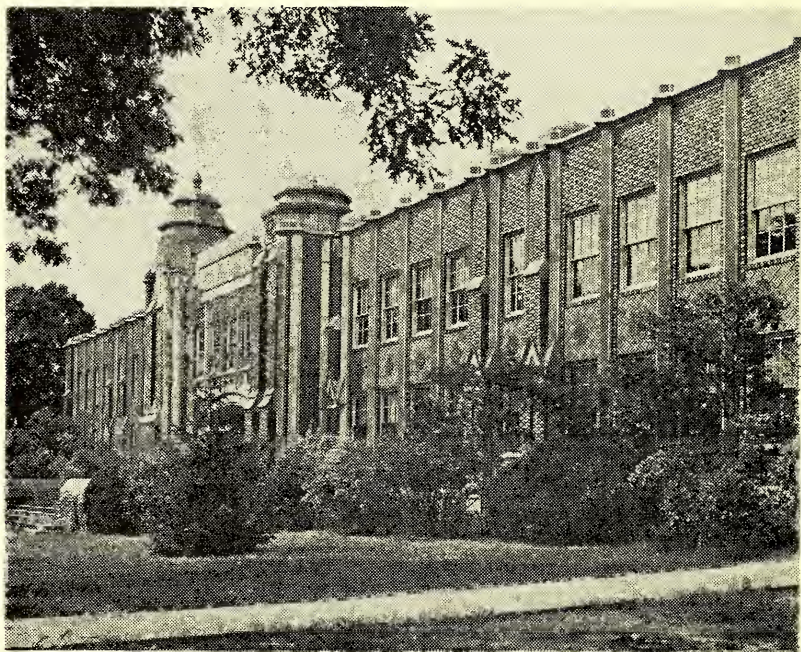
Since 1875 there had been a desire on the part of some members of Synod to accept property offered for school use by Col. Walter W. Lenoir. This property lay across the Eastern boundary line of Hickory. Col Lenoir wished a school established to give young people an opportunity to get an education. A little more than fifty years ago many rural public schools in North Carolina had not more than a three months session in the year. In 1890 Mr. J. G. Hall, trustee of this property under the terms of Col. Lenoir's will, renewed the offer to the Tennessee Synod and interested local pastors in the proposition. Pastors J. C. Moser, R. A. Yoder, W. P. Cline and A. L. Crouse agreed to a joint acceptance of the offer without the approval of Synod. With support from a few of their laymen these four men pledged all their earthly possessions to comply with the terms of the will and dedicated their lives to the establishment of a college. They were in advance of their times in both Concordia and Lenoir Colleges in that they provided co-education when most other schools frowned upon it. In both of these schools Synod provided a professor of theology to prepare pastors for service. Notes aggregating \$10,000 were given for deposit in the First National Bank and a deed was recorded to pastors J. C. Moser, R. A. Yoder, W. P. Cline and A. L. Crouse and Mr. J. G. Hall as trustees for a school to prepare students for at least the freshman year in a standard college or university, Mr. Hall to be a life member of the Board of Trustees and to have the privilege of nominating annually an indigent young man for free tuition.

A majority of the Board of Trustees of Concordia College invited the Missouri Synod to operate that school. They accepted the invitation and operated a school in Conover for some years.

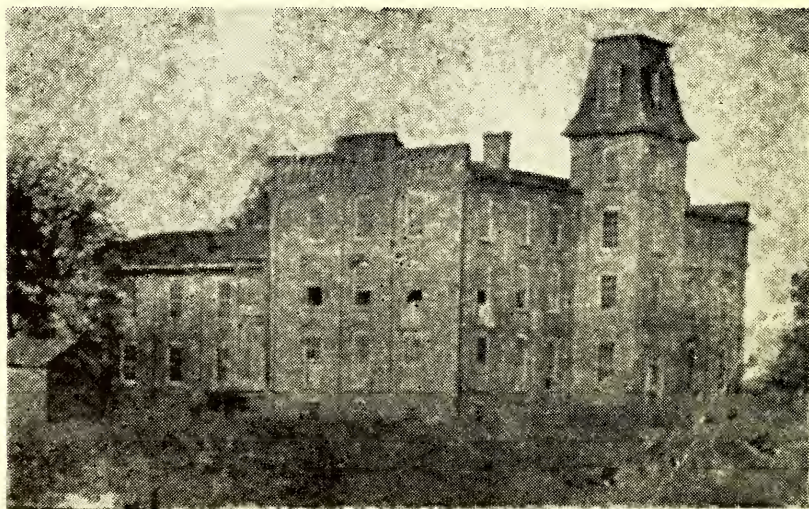
The new college was named Lenoir College. The Rev. R. A. Yoder was elected president. In 1891 it opened its doors in a frame building which had been used as an academy. A substantial brick building, known later as Old Main, was built.

The pastors who founded the college were at one with Col. Lenoir in wishing to provide a sound education within reach of the young people of that time. They were not primarily interested in founding an educational institution. They considered teaching and learning as the doorway to a richer and fuller life and greater usefulness. Each had struggled to secure an education under adverse conditions and they had acquired sufficient education to put them in the forefront of the circles in which they moved and served. They were dedicated to passing on to others what they had acquired. Dr. Moser was absorbed in his work as pastor and taught very little. The Rev. Crouse soon returned to pastoral service. Pastors Yoder and Cline remained with the school ten years, resigning in 1901.

In 1901 the Rev. R. L. Fritz, professor in Elizabeth College and formerly professor in Lenoir College, accepted a call to the presidency.



DANIEL EFIRD RHYNE ADMINISTRATION BUILDING
Lenoir Rhyne College
HICKORY, NORTH CAROLINA



GASTON FEMALE COLLEGE
DALLAS, NORTH CAROLINA

The educational program was rapidly changing throughout America but particularly in North Carolina. In 1900 Charles B. Aycock became governor of the State and began to redeem his campaign pledge to improve the public schools. With great courage and boldness President Fritz exerted himself to keep pace with the general educational progress. Marked advances were made in equipment and curriculum. Oakview Dormitory for girls, Highland Hall for boys and the Yoder Science Building were built and \$50,000 for endowment was raised. Some of the lots near the campus which had been sold in the needy days of the beginning returned to college ownership. The college was given an A grade rating by the State Board of Education. Dr. Fritz resigned the presidency in 1919 but continued as professor. He and Mrs. Rosa E. Yoder, widow of the Rev. R. A. Yoder, canvassed successfully for an endowment of \$300,000. Presidents succeeded him as follows: The Rev. Dr. John C. Peery, 1920-1925; the Rev. Dr. P. E. Monroe, acting president, 1925-1926; the Rev. Dr. H. Brent Schaeffer, 1926-1934; the Rev. Dr. P. E. Monroe, 1934-1949; the Rev. Dr. Voigt R. Cromer, 1949.

When the two Synods within the state were merged a Board of Trustees was elected to have the care of all the educational institutions formerly belonging to both Synods. North Carolina College, operated as Mt. Pleasant Collegiate Institute, was listed as having property valued at \$65,000 with endowment of \$5,000 plus \$15,000 in subscriptions secured by notes. At that time it was a junior college of recognized standing.

Mont Amoena Female Seminary reported property valued at \$66,000 with a fund of \$4,000 on hand and a debt of \$7,000.

Lenoir College reported property valued at \$230,000 with an endowment totaling \$338,000 and a debt of \$30,000. The college was ranked class A by the State Board of Education.

Mr. Daniel E. Rhyne had given \$100,000 to Lenoir College in 1919 as a part of the \$300,000 campaign. In 1922 he proposed a gift of \$300,000 if the Synod would raise a like sum. His offer was accepted. In appreciation of Mr. Rhyne's benefactions it was voted to name the school Daniel Rhyne College. At his request, however, the name was changed in 1923 to Lenoir Rhyne College. The Rhyne offer of \$300,000 resulted in a campaign for a goal of \$850,000—\$600,000 to be for the endowment and \$250,000 for buildings. The appeal was only partially successful.

The financial collapse of 1929 and the ensuing depression made fund raising difficult. For several years the endowment of the college failed to yield adequate returns. Sharply curtailed income made the financial condition of the school precarious. With the return of better business conditions in the later thirties, and under the careful management of President Monroe, the college gained a firmer financial footing and was able to meet its obligations in full. It is now free of debt and has not incurred an operating deficit for some years.

When the United Lutheran Church in America put on its Christian Higher Education Year Appeal in 1950 for \$6,000,000 to aid its educational institutions, the North Carolina Synod was in the forefront with its response, raising more than \$500,000 for Lenoir Rhyne College plus an additional amount for the Southern Seminary. This response is a testimony to the favor in which the college is held by the members of the North Carolina Synod.

At present the Lenoir Rhyne campus consists of forty-two acres lying within the city of Hickory. The plant includes eleven major buildings. In addition to those already named there are the Cline Gymnasium, 1924; Daniel Efrid Rhyne Administration Building erected in 1928 to replace Old Main which was destroyed by fire January 6, 1927; Mauney Hall (dormitory for women), 1928; College Refectory, 1928; Schaeffer Hall (dormitory for women), 1941; Carl Augustus Rudisill Library, 1943; Dr. Robert Lindsay Fritz Hall (dormitory for men), 1950; St. Andrew's Church and John D. Mauney Education Building, owned by St. Andrew's Congregation, the Synod and the College, 1951. A residence for the president was completed in 1951 and nine other residences are owned by the college. The former St. Andrew's Church building was purchased and is used as an assembly building. Four temporary buildings on the campus contain twelve apartments for married students. The stadium on the Athletic Field seats 6,000. The library contains 35,350 volumes and subscribes to eleven daily newspapers and 274 periodicals.

Funds are accumulating for several new buildings and the amount on hand now totals \$535,211. The endowment is \$752,097. Including St. Andrew's Church and Education Building, total assets are \$3,000,000. Annual operating expenses have exceeded \$500,000 for several years.

The past several years the enrollment for the regular session has exceeded 750 students with the two sessions of Summer School enrolling from 300 to 450. Recent increases in the number of applicants have made it impossible to accept all who seek admission. From 1891-1952 the college has conferred 2,758 degrees and about 2,200 others have been enrolled who were not graduated. A high percentage of the graduates have entered the Gospel Ministry and other full time church work.

Lenoir Rhyne grants A. B. and B. S. degrees and is fully accredited by the Southern Association of Colleges and Secondary Schools. In addition to its sound academic program, the college has made an enviable record in such extra-curricular activities as dramatics, forensics, choir, band and athletics.

Through her educational programs and institutions the North Carolina Synod has been zealous for the truth which makes men free, insisting that Christ must be central and paramount in education. By continuing in this conviction she will go on training Christian leaders for tomorrow and furnishing that leaven which is indispensable to individual salvation and a Christian social order in a world of many hostile forces.

AUXILIARY
ORGANIZATIONS

I. WOMEN'S MISSIONARY SOCIETY

1. THE FIRST TWENTY YEARS

"With joy and thanksgiving we are met together — to review the labors of the past year — the first of our existence as a Synodical Society." With these words Mrs. J. S. Fisher, of Concord, first President of the Woman's Home and Foreign Missionary Society of the North Carolina Lutheran Synod, began her report at the first annual convention of the organization in Concord, April 29, 1886. "When our missionary, Rev. W. P. Swartz, organized the Executive Committee on the 24th of April, 1885," she continued, "there were six auxiliary societies within the bounds of this Synod."

By April, 1886, the number had increased to fourteen: St. Luke's, Bear Poplar; St. Mark's, Charlotte; St. Paul's, Wilmington; St. Enoch, Enochville; Lutheran Chapel, China Grove; Holy Trinity, Mt. Pleasant; Union, Salisbury; Grace, Salisbury; Bethel, Franklin; St. James, Concord; Trinity, Concord; Prosperity, Concord; St. John's, Cabarrus; and Center Grove, Kannapolis.

Twenty-four delegates were present for that historic convention, representing three hundred twenty-five members, whose contributions for that first year amounted to \$275.00. The Wilmington Society had sent a box to the "Guntoor" Mission in India, by Missionary Swartz — our first box work! The non-designated funds were divided equally between Home and Foreign Missions. A Constitution and By-Laws were adopted, the latter providing for life memberships at ten dollars, and an Order of Business for a meeting. Subscribers to the Missionary Journal numbered more than fifty. Officers elected were: President, Mrs. J. S. Fisher; vice-presidents, Mrs. J. S. Heilig, Mrs. J. B. Davis, Mrs. J. D. Shirey, Mrs. R. A. Brown, Mrs. A. M. Brown; corresponding secretary, Miss Julia Shirey; recording secretary, Miss Lillian Slough; treasurer, Mrs. John A. Cline.

Concerning reports given by representatives of the societies, Mrs. Fisher declared, "These reports are full of interest. Thank God, North Carolina has already a goodly number of Lutheran women, ready, willing, even anxious, to work for the promulgation of the blessed Gospel."

The minutes of this historic meeting were printed along with the 1886 Minutes of Synod. The next year, however, much to the chagrin of the ladies, Synod failed to publish their minutes, and devoted only one page to an "Abstract of the Proceedings of the Women." The record for that year was preserved in manuscript form. The women voted to print the minutes of the third annual convention at their own expense, and have done so ever since.

Growing pains were evident during the first twenty years of the Woman's Home and Foreign Missionary Society. In the corresponding secretary's report of the fifth convention we read, "We have among

us some weak and struggling societies that have not come up to their opportunity and duty, and we might pertinently ask, of how many could it be said, 'She hath done what she could'? Taking matters as a whole, there were few disagreements, and the minutes of the eighth convention closed with the words, "Thus ended a profitable and harmonizing meeting."

In 1889 a constitution was adopted and printed with the minutes of that year. It was agreed at the fourth convention to change the time of the annual meeting to August so as not to conflict with the meeting of Synod in April. At first, seven women constituted a quorum at the annual convention! This number was later increased to thirteen. In the early years, each society was allowed two delegates. The nominating Committee offered two names for each office. Presidents of the "Confederal Conventions" made oral reports at the annual meeting, as well as a delegate from each society. By 1905, a series of programs was furnished by the state organization.

An early attempt was made to organize the societies into Northern and Southern Confederal Conventions. The names of Mrs. G. H. Cox, Mrs. J. L. Morgan, and Misses Jennie Cook, Mattie Miller, and Laura Efid — women prominent in various capacities of the state organization — appear as chairmen of the organizing committees. While the Southern Conference began having semi-annual meetings as early as 1891, the attempts to weld the Northern societies into a union met with repeated failure.

Children's Missionary Societies were in existence as early as 1886. Eleven years later with Miss Ella Belle Shirey as first children's secretary, it was decided that the Children's Bands should endeavor to raise \$100 annually as their portion of the Foreign Mission Fund, and that this amount should be used toward the support of a native Japanese worker, to be known as the "Children's Helper".

The Young People came into prominence in 1888, with a group of Young Women reported organized at Mont Amoena Seminary in Mt. Pleasant. In 1902, the Girls' Guild of Charlotte assumed support of a teacher in Japan.

During the first two decades, we note the evidences of departmental work in the society. First to be mentioned, in 1888, was the Week of Prayer observance, which was set at that time for the last week in October. Twenty years later, however, the time was changed to the first full week in Lent. Thank Offering envelopes were ordered printed and distributed in connection with the observance. Delegates at these first conventions were encouraged to read periodicals and tracts, such as "Miss Prescott's Mite Box"; later, "The Gist of Japan", by Dr. R. B. Peery.

In 1888, the use of the Mite Box was encouraged, as well as a special birthday offering. Five years later this recommendation appears in the minutes: "That we ask ministers' wives of this Synod to give the marriage fees received on the date nearest Christmas to the Winston

Mission." One dollar given by a lady or gentleman entitled the donor to an honorary membership for one year. This ruling, made in 1889, lasted for sixty years. The expenses of the annual convention were defrayed by the payment of five cents per member per year. This was the probable forerunner of the Synodical fee.

For the first five years, all undesignated funds were equally divided between Home and Foreign Missions and sent to the Board of Missions of the United Synod, South. Beginning in 1892, it became the policy of the Woman's Home and Foreign Mission Society to appropriate \$700 annually to the board to be divided between Home and Foreign Missions. As faith and funds multiplied, and interest became keener in North Carolina, all receipts over this amount were remitted to the North Carolina Synod for mission points in the state. Mrs. Wertz, in her report of 1900, declared that the women were still without a project of their own, and the only thing they had to show for their prayers and gifts was the memorial window in Augsburg Church, Winston-Salem. Burlington soon became the "Women's Special".

This growing interest in Home Missions did not exclude work in the foreign field. In 1892, the Board of the United Synod, South, had sent out Dr. J. A. B. Scherer and Dr. R. B. Peery to Japan. They were followed by Rev. C. L. Brown, Rev. C. K. Lippard, and Rev. A. J. Stirewalt, in successive years. In 1904, originated the Forward Movement among the members of the Southern Women's Synodical Societies. By their twentieth anniversary, the North Carolina women had raised \$1,000, half of which went to Japan and the other half to N. C. Missions.

In 1903, an attempt was made by the North Carolina women to cooperate with the other Women's Synodical groups in the South in forming a General Society of the United Synod, South; but they received no encouragement in this venture from the N. C. Synod.

Before the turn of the century, a historian was included among the officers, and in 1905, Mrs. M. C. Bowman had written a comprehensive history of the society's first twenty years, which was printed with the minutes of that year.

During the first twenty years of the Society's existence, we notice gains in every direction. Though, in the early days, it was deplored that only two fifths of the congregations in the Synod could boast of missionary circles, still the number of societies, during this period, increased from 6 to 44, the membership from 160 to 997, the contributions from \$275 to \$2,635.

2. 1905 TO THE MERGER

Five presidents conducted the affairs of the Woman's Home and Foreign Missionary Society from 1905 until the merger.

At the beginning of this period, a hope of long duration became a reality. There was organized at Dallas, N. C., a Woman's Missionary Conference of the Southern Lutheran Church (in connection with the

United Synod, South). Six delegates from the N. C. Society were elected to attend. Officers from other states, members of the Board of Missions of the United Synod, Editors of Tidings and the Women's page in the Visitor, were often in attendance at these conventions. It was recommended at one meeting that "some gentleman deliver a discourse on 'Woman and the World's Evangelization!'"

It was decided in 1914 that no officer, except the treasurer, could hold office more than two terms. In 1916, we find the Contingent fee of 25c per person mentioned. In this year the name Woman's Home and Foreign Missionary Society was shortened to Women's Missionary Society. Just before the merger, a constitution, suggested for societies by the United Synod, South, was adopted with changes. North Carolina was the first unit to have a field secretary; Miss Constance Cline was the first, followed by Mrs. Y. Von A. Riser, and Mrs. John M. Cook. The official family, at this time, consisted of a president, three vice-presidents, recording secretary, corresponding secretary, a president and treasurer of Young People's Work, a secretary-treasurer of Children' Work, archivist, field secretary, three department secretaries (Thank Offering, Mission Study, Life Membership), a literature committee, and conference organizing committees.

Gradually, departments were beginning to evolve. Mission study periods were worked into crowded convention schedules. A literature exhibit became an important attraction at conventions. Thank offerings were collected four times a year—a custom to which we reverted in 1950. The Thank Offering, as well as the Life Membership Fund, was divided between Home and Foreign Missions.

Finally, in 1911, the Northern Conference Convention was organized through the efforts of Mrs. George H. Cox; whereupon, the two conference presidents became members of the executive committee.

The Young People, and Children's Bands were making their presence felt. Greatly instrumental in helping to organize the Young People, was Miss Laura Efird. Eventually, these two groups merged with the Luther League of the North Carolina Conference of the Tennessee Synod and became the North Carolina Luther League of today.

Foreign Missions were perhaps the first love of the women from 1905 to 1918. Reverend L. S. G. Miller went to Japan during this period, and by 1909 there were six missionaries in the field. In 1913, while Mrs. R. L. Patterson was president, the Women's and Young People's Societies of the United Synod, South, undertook the support of two women missionaries, Miss Mary Lou Bowers, and Miss Martha Akard. In 1917, the board sent out Misses Annie and Maud Powlas. The \$4,000 goal, pledged for the Women Missionaries' home in Japan, was well on the way to being realized. The society was asked to assume the entire support of kindergarten work at \$600 a year. The Holland Memorial Scholarship Fund, \$75 annually for a Japanese theological student, was established.

In 1907, Dr. J. L. Morgan succeeded Rev. Edward Fulenwider as "Home Missionary". Woman's Memorial Church at High Point, became a reality in 1909. It was the first church built by the Woman's Home and Foreign Missionary Society alone, except for the generous contributions of the local church and friends. In explaining how a committee of women had met previously with the executive committee of Synod to make these plans, Mrs. J. A. Linn, in her report of 1908, says, "It was decided to build at High Point—a brick church, to cost not less than \$5,000, to be known as the 'Woman's Memorial Church'." A total amount of \$4,130 was given for the High Point Church (now Emmanuel), by the women.

The largest annual offering made by the women was given in 1909, \$4,515. This included the Children's and Young People's offerings. For the 25th anniversary celebration in 1910, for which Miss Constance Cline wrote a historical sketch, the delegates set a goal of \$200 for each year of the society's life. They raised \$4,182.

The most important event directly affecting the Women's Missionary Society up to now, was the merging, in 1918, of three leading Lutheran bodies, at a historic meeting in New York City. At the same time, the Women's Missionary Societies of the three merged bodies met to form the Women's Missionary Society of the United Lutheran Church in America. Four delegates from North Carolina attended the first convention of the united society: Miss Constance Cline, Mrs. John M. Cook, Mrs. G. W. McClanahan, and Mrs. Y. Von A. Riser.

Mrs. John M. Cook, president of the society in 1918, urged loyalty to the General Society. A recommendation of the convention was to "pledge cooperation in the general work of the Women's Missionary Society of the United Lutheran Church in America, and that all funds for the general work of the society be sent to its treasurer." The North Carolina women also approved the General Society's suggestion of dues of ten cents per member per month; and that all dues, Life Membership Funds, and regular Thank Offerings be given to the General Fund of the Women's Missionary Society of the United Lutheran Church in America. As for the Week of Prayer and its offering, Mrs. Cook recommended: "That this society urge the Executive Board of the Women's Missionary Society of the United Lutheran Church to recommend to all Synodical Societies the observance of the first week of Lent as a Week of Prayer and Self-Denial for Missions, and that each Synodical Society be privileged to designate the objects to which funds resulting therefrom be applied." Since then the North Carolina Society has continued to claim a part of this offering for Home Mission work in her own state.

3. FROM THE MERGER TO THE GOLDEN JUBILEE

Just three years after the merger of the general societies, there occurred a synodical merger within the bounds of the state. In line with this, the Women's Missionary Societies of the North Carolina and Tennessee Synods joined forces.

The Women's Missionary Society of the Tennessee Synod was eight years old at this time, having been organized in 1913. Prior to 1908, however, societies in this area were meeting as individual units, composing their own programs, and dividing their offerings equally between Home and Foreign Missions. When the Tennessee Synod met at Holy Trinity, Hickory, in October, 1913, it was recommended that a Synodical Women's Society be organized, and a constitution was drawn up.

The next month, during Thanksgiving week, the organizational meeting was held in St. Andrew's Church, Hickory. Twenty delegates were present, including two from South Carolina. In 1914, twenty-two societies were enrolled. The loyalties of the Tennessee Women's Missionary Society were also to both Home and Foreign Missions. The Monroe and Statesville Churches were financially aided. Overseas interest was in the Japan Home for Women Missionaries, and by 1916 the society was helping to support Misses Bowers and Akard. Week of Prayer was an important observance, and strides were being made in Thank Offering, Mission Study, and Life Memberships. Offerings for the year 1920 were \$1,510. At the time of the merger of the two North Carolina units there were 35 societies. Mrs. R. L. Fritz of Hickory has written a detailed history of the Tennessee Synodical Society.

In August, 1921, the Tennessee women met in the A. R. P. Church in Mooresville, while the North Carolina group met at St. Mark's. A ways and means committee had been appointed to supervise the merger and a constitution was adopted for the joint organization. Greetings were brought by Mrs. F. A. Bissinger, president of the North Carolina Society, and Mrs. A. P. Rudisill, of the Tennessee Synodical Society. Naturally, membership and offerings reached a new high, the following year.

In 1922, the Eastern and Western Conferences appeared on the scene. In 1923, the conference presidents took over the duties of field secretary for the state, and that office was no longer needed.

About the same time that the Tennessee and North Carolina women combined interests, the Children's Societies received a new name—that of the Light Brigade—and Mrs. Julia Hall was its first Superintendent. One session at the 1926 Convention was given over entirely to the Young Women.

In 1924, the North Carolina Society entertained the national organization at St. John's Church in Salisbury. The Synodical Society was signally honored in 1928, when, at the Johnstown Biennial Convention, Mrs. John M. Cook was elected general treasurer. Nine years later she was made statistical secretary of the General Society.

The number of department secretaries dropped from 22 in 1922 to 6 in 1928! They were Thank Offering and Magazine, Mission Study and Literature, Life Membership and Annuity, West Indies and India Lace, Box Work, and Young Women (headed by Miss Clara Sullivan). By 1929 the Week of Prayer and Self-Denial, with its offerings, had become so important, that on Mrs. J. L. Morgan's recommendation, it

was made a department. The following year the Patron and Protege Department was added.

In 1922, a 50c Synodical Fee was requested. Through the years this fee, coming from each individual member of the society, has provided for the printing and mailing of literature, including the monthly programs and Week of Prayer material; stationery; travel expenses of officers; expenses of speakers at the state conventions, and other miscellaneous items.

In 1929, under the leadership of Mrs. J. F. Crigler, president, an important decision was made by the Women of North Carolina. They voted to assume the support of their first missionary, Miss Clara Sullivan, for one term of five years in the China field. Local societies made one or more pledges of \$5 each to cover her support, which would amount to \$1,000 annually. Another most unusual event took place six years later, when Dr. Gladys Morgan was commissioned as the first medical missionary from North Carolina. Her mother, Mrs. J. L. Morgan, representing the General Board (she was a board member at that time) presented her daughter for the commissioning!

During these sixteen years an unbelievable amount of Home Mission work was done by the North Carolina Women's Missionary Society. Interest in mountain missions grew, as the General Society took for its Biennial Objective one term of work in Watauga county, North Carolina, and Konnarock, Virginia. Miss Cora Pearl Jeffcoat was commissioned as parish worker in Watauga county in 1923 and later, Miss Amy Fisher, daughter of Mrs. J. H. C. Fisher, a former President, went to Boone as parish nurse.

The Blowing Rock Church was erected by the North Carolina Women's Missionary Society in memory of Miss Constance Cline, and the pews in the Asheville Church are a memorial to Miss Ella Belle Shirey. The Synodical Society contributed to the Lippard Memorial Church in Hudson, in memory of Rev. and Mrs. C. O. Lippard.

The Golden Jubilee of the Synodical Society was fittingly celebrated in St. Mark's Church, Charlotte. Mrs. J. A. Moretz served as chairman of the anniversary committee and wrote the historical sketch that appears in the booklet. Much appreciation was due Mrs. Pearl Setzer Deal for writing and directing "Lighting the Cross for Fifty Years." The end of the first fifty years found the Women's Missionary Society of the North Carolina Synod with a total of 130 societies, 2,480 active members, and gifts for that year totaling \$11,803.

4. 1936 TO THE PRESENT

The last fifteen years of our history have seen many changes, on the state and national level, and a greater advance in membership and gifts. Membership and offerings have more than tripled over the figure given for the previous period.

Synod, in 1936, had set the boundaries of its four conferences; the Women's Society did likewise.

Mrs. L. E. Blackwelder announced in her report of 1938 that the Light Brigade had been placed under the jurisdiction of the Parish and Church school board of the ULCA and would be called the Children of the Church.

In the early forties, three young North Carolina women emerged on the scene as full time Christian workers: Miriam Shirey and Elizabeth Cress graduated from the Baltimore Motherhouse, and Inez Seagle was commissioned as Missionary to the Jews in Baltimore.

Mrs. G. W. McClanahan and Mrs. L. E. Blackwelder were responsible for the first convention bulletin, which has added so much to the delegates' understanding of convention business.

The constitution was amended to provide for one delegate to the state convention for every forty members of a society, or major fraction thereof, and that each society could send one delegate, no matter how small in membership.

In 1944 and 1945, during the presidency of Mrs. Aubrey Mauney, the Synodical Society underwent an experience that it hopes will be unique in its history. Infantile paralysis struck in 1944, and reduced the convention to a one-day meeting. Gasoline rationing the following year ruled out the annual meeting completely. Consequently, the celebration of the sixtieth anniversary of the society had to be postponed until the following year. Mrs. J. L. Morgan wrote up and presented a highly informative compendium, dealing principally with home mission work done by the organization in sixty years, but also giving milestones of the society's history.

Changes in policy and procedure continued to be made. The United Program of the Women of the Church, approved by the National Society, was gaining in popularity. The society voted at the 1951 convention to cooperate with Lenoir Rhyne College in sending one or more young women to the triennial convention in 1952.

A study has recently been made with a view to giving conferences more responsibilities and privileges. Since 1946 the conferences have been taking turns in entertaining the convention with Lenoir Rhyne College as host. One local change in the constitution, made in 1947, is the election of department secretaries by the administrative committee prior to the convention, instead of by the members at large. In 1951, Mrs. Aubrey Mauney was appointed historian of the Women's Missionary Society for the one hundred fiftieth anniversary celebration of Synod in 1953.

Lutheran Woman's Work has been sent out to students in our Southern Seminary since 1947, and graduating students are usually made life members by women of their home churches.

The North Carolina Society has been signally honored by the invitation to four North Carolina women to write the Week of Prayer

programs. They were Mrs. John M. Cook, Mrs. J. F. Crigler, Sister Catherine Stirewalt and Miss Inez Seagle.

Recently, the departments have been grouped in three divisions, according to the plan used by the General Society: educational, promotion and special gifts.

In view of its increasing importance, North Carolina Missions was made a department in 1938. Mrs. E. C. Cooper was made its secretary, and it continued to grow in importance as a department. The mission in Durham was aided for some years, and, in 1941, Mrs. E. R. Trexler, as president, cooperating with representatives from other auxiliaries and the Durham congregation, helped to work out a method for liquidating the debt on this project. A total of \$8,636 was given Durham by the Women's Missionary Society. A pledge of \$10,000 was made to the Chapel Hill project, with an individual contributing \$2,000 of this amount. Two hundred dollars were given for several years to the North Carolina Council of Churches toward the salary of a weekday religious education consultant.

The Foreign Missions' picture showed equally as much progress over this period. One thousand dollars of the Winecoff bequest went to the Janice James School in Japan, in memory of Mrs. A. W. Winecoff, with the balance for the Morganton Mission. With the commissioning of Miss Virginia Aderholdt for Japan in 1936, and Miss Catherine Stirewalt for China in 1939, the list of N. C. missionaries grew. In 1940, over \$400 was contributed to Lutheran World Action. Ruth Sigmon and Kathleen Ragan became two of the "Triennial Fifteen" missionaries in 1946. During that year, the societies had been trying to give enough additional offerings to make it possible to buy Clara Sullivan a station wagon for use in the China field. At the convention the women had brought in their donations, amounting to over \$1,200, plus the Luther League's contribution of \$75. Great was the excitement when Mrs. Clarence Whisnant of Hickory stepped to the platform and handed the president a check for \$1,500 to cover the cost! It was decided that the money given by the women should consequently be used in the China Mission as the missionaries saw fit. In 1950, it was voted that the former Sullivan Fund be known by the names of missionaries it supports. Mrs. M. C. Yoder's report in 1947 states that Mrs. L. L. Minges' support of Virginia Aderholdt is the first instance in our Synodical Society of an individual supporting a woman missionary. At the same time Mrs. J. S. Efird gave \$1,000 to be divided among four missionaries. Mention is made in 1948 of the Rev. and Mrs. Harold Deal's sailing for Japan. By 1951, five missionaries were being supported in whole or in part by the North Carolina Women's Missionary Society. Miss Elizabeth Huddle has been the most recent North Carolina girl to go to the foreign field, Japan, and she is supported by her congregation, Kimball Memorial, Kannapolis, and St. John's, Salisbury.

In 1950, a revolutionary change was wrought in the policy of the ULCA Missionary Society, and our North Carolina organization followed suit. The constitution adopted in 1950 states that there will be no more

dues, no more Synodical fees, but free-will offerings will take the place of these former "essentials". Eighty per cent of the free-will offering goes to the General Fund of the W. M. S. of the U. L. C. A.; 20% remains in the N. C. Administrative Fund (replacing the Synodical fee). Active members are defined as those attending meetings and making a contribution.

Also, in 1950, the Patterson Memorial Fund, whose income is to be used solely by the Synodical Society, was established by the sons and daughters of I. Frank and Maria Patterson.

In Mrs. M. C. Yoder's last year as president, the Maud and Annie Powlas Scholarship was set up, in honor of our first single women missionaries from North Carolina. This is an annual \$200 scholarship at Lenoir Rhyne College for a worthy young woman planning to enter full time Christian service.

During Mrs. E. R. Lineberger's administration, the women of three Southern Synods, North Carolina, South Carolina, and Georgia-Alabama, voted to raise \$20,000 toward the erection of a Mission Hall at Lutheridge. North Carolina's proportionate part is \$12,000, and on March 20, 1952, \$8,642 had been paid.

The past has been a glorious adventure, the present holds continuous reward for those at work in the Lord's vineyard, and the future, God willing, may see a world at peace under the banner of the Prince of Peace. Thus our history of sixty-six fruitful years comes to an end, and we anticipate with high hope the Diamond Jubilee in 1960!

PRESIDENTS OF THE N. C. SYNODICAL SOCIETY

1886-1888.....	Mrs. J. S. Fisher, Concord
1888-1889.....	Mrs. W. G. Campbell, Concord
1889-1891.....	Mrs. W. R. Brown, Heilig's Mills
1891-1893.....	Miss Ella Belle Shirey, Mt. Pleasant
1893-1894.....	Mrs. W. R. Brown, Organ Church
1894-1896.....	Mrs. J. Q. Wertz, China Grove
1896-1898.....	Mrs. J. H. C. Fisher, Mt. Pleasant
1898-1900.....	Mrs. J. Q. Wertz, China Grove
1900-1902.....	Miss Ella Belle Shirey, Bear Poplar
1902-1904.....	Mrs. J. A. Linn, Mt. Pleasant
1904-1906.....	Mrs. V. Y. Boozer, Salem
1906-1912.....	Mrs. J. A. Linn, Rockwell
1912-1915.....	Mrs. R. L. Patterson, Charlotte
1915-1917.....	Miss Constance Cline, Concord
1917-1919.....	Mrs. John M. Cook, Concord
1919-1921.....	Mrs. F. A. Bissinger, Wilmington
1921-1922.....	Mrs. John M. Cook, Concord

1922-1925.....	Mrs. G. W. McClanahan, Gibsonville
1925-1928.....	Mrs. J. L. Morgan, Salisbury
1928-1931.....	Mrs. J. F. Crigler, Charlotte
1931-1934.....	Mrs. J. A. Moretz, Hickory
1934-1937.....	Mrs. G. W. McClanahan, Granite Quarry
1937-1940.....	Mrs. L. E. Blackwelder, Mooresville
1940-1943.....	Mrs. E. R. Trexler, China Grove
1943-1946.....	Mrs. Aubrey Mauney, Kings Mountain
1946-1949.....	Mrs. M. C. Yoder, Hickory
1949-1952.....	Mrs. E. R. Lineberger, Lumberton
1952-.....	Mrs. Ray R. Fisher, Winston-Salem

TREASURERS OF THE N. C. SYNODICAL SOCIETY

1885-1888.....	Mrs. John A. Cline, Concord
1888-1904.....	Mrs. P. N. Heilig, Salisbury
1904-1905.....	Mrs. J. S. Brown, Salisbury
1905-1920.....	Mrs. A. W. Winecoff, Salisbury
1920-1927.....	Mrs. Fred Shepherd, Concord
1927-1929.....	Mrs. John M. Cook, Concord
1929-1934.....	Miss Jo Lipe, Landis
1934-1939.....	Mrs. D. W. Moose, Concord
1939-1942.....	Mrs. J. H. Weddington, Charlotte
1942-1946.....	Miss Rosa Sox, Hickory
1946-1947.....	Mrs. E. R. Lineberger, Spencer
1947-1952.....	Mrs. Charles B. Gilbert, Catawba
1952-.....	Miss Aileen Aderholdt, Hickory

PRESIDENTS AND TREASURERS OF TENNESSEE SYNODICAL SOCIETY

PRESIDENTS

1913-1915.....	Mrs. W. J. Boger, Mt. Holly, N. C.
1915-1916.....	Mrs. J. K. Efird, New Brookland, S. C.
1916-1917.....	Mrs. E. H. Kohn, Mt. Holly, N. C.
1917-1920.....	Mrs. W. J. Boger, Newton, N. C.
1920-1921.....	Mrs. A. P. Rudisill, Dallas, N. C.

TREASURERS

1913-1915.....	Mrs. W. H. Kimball
1915-1916.....	Mrs. E. H. Kohn
1916-1917.....	Mrs. J. D. Mauney
1917-1921.....	Mrs. J. A. Costner

OFFICER AND BOARD MEMBERS FROM NORTH CAROLINA WHO
HAVE SERVED AND ARE SERVING THE WOMEN'S MISSIONARY
SOCIETY OF THE UNITED LUTHERAN CHURCH IN AMERICA

Mrs. John M. Cook — Treasurer, 1928-1937;
Statistical Secretary, 1937-1940
Miss Constance Cline — Board Member, 1918-1919
Mrs. John M. Cook — Board Member, 1919-1922
Mrs. G. W. McClanahan — Board Member, 1922-1928
Mrs. J. L. Morgan — Board Member, 1932-1940
Mrs. L. E. Blackwelder — Board Member, 1940-1946
Mrs. E. R. Trexler — Board Member, 1946-1952

OUR NORTH CAROLINA WOMEN IN CHRISTIAN SERVICE
MISSIONARIES AND PARISH WORKERS

Maud Powlas, Japan
Annie Powlas, Japan
Marie Martens, Africa
Cora Jeffcoat, N. C. Mountains
Amy Fisher, Parish Nurse, Boone, N. C.
Clara Sullivan, China
Gladys Morgan-Happer, India
Virginia Aderholdt, Japan
Catherine Stirewalt, China
Inez Seagle, Missionary to Jews, Baltimore, Maryland
Ruth Sigmon, India
Kathleen Ragan, China
Elizabeth Huddle, Japan

DEACONESSES

Sister Pearl Lyerly	Sister Miriam Shirey
Sister Clara Smyre	Sister Elizabeth Cress
Sister Lucile Lyerly	Sister Pearl Eckard
Sister Nora McCombs	Sister Sophie Moeller

OFFERINGS OF WOMEN'S MISSIONARY SOCIETY OF NORTH CAROLINA

(Not including Children's Offerings)

1885-1930	\$288,001.54	1942	20,685.03
1931	14,963.35	1943	23,873.41
1932	12,876.13	1944	27,599.15
1933	10,335.72	1945	33,445.76
1934	11,247.67	1946	43,620.91
1935	11,803.07	1947	48,362.94
1936	15,525.30	1948	49,719.29
1937	13,452.89	1949	57,172.66
1938	14,199.60	1950	56,885.84
1939	15,541.56	1951	72,577.45
1940	16,494.57	1952	72,856.38
1941	20,633.73		<hr/>
			\$951,873.95

II. THE CHILDREN'S ORGANIZATIONS

The children's work in the Synod was, in the beginning, closely linked with that of the women. The minutes of Synod for the year 1886 record the adoption of the resolution: "that we endorse the plans and constitutions used in the organization of Children's Societies and Women's Societies—that the money from the Children's Missionary Societies be sent to the treasurer of Synod marked Children's Fund for Foreign Missions and that the amounts thus collected be accredited upon the assessments of the various congregations for Foreign Missions."

In harmony with this resolution, Mrs. J. D. Shirey, Bear Poplar, organized the first Children's Missionary Society at St. Luke's in 1886. A charter member of this society has in his possession one of the early certificates of membership which reads: "This is to certify that Bachman Miller of St. Luke's Sunday School has contributed 25c to the Children's Foreign Missionary Society of the Lutheran Church and is thereby constituted a member for one year." The second Children's Society was organized at Holy Trinity, Mt. Pleasant in 1889.

At the convention of the Women's Missionary Society in 1893, the president, Miss Ella Belle Shirey, expressed concern over there being so few children's missionary bands and called for action. Accordingly, a constitution for the Children's Missionary Society of the North Carolina Synod was drafted and adopted at this convention. Article I reads: "The name of this society shall be the.....Children's Home and Foreign Missionary Society of the Lutheran Sunday School of....." Each member was to pay 25c a year and the moneys were to be forwarded to the Board of Missions of the United Synod of the South.

The first tabulated report of the Children's Societies was given in 1895. The societies were: Grace, St. Luke's, St. Mark's (China Grove), Trinity, Salem, Holy Trinity, St. John's (Cabarrus), St. John's (Salisbury), Center Grove. Members, 265. Offerings, \$93.17.

The convention of 1897 was marked by several progressive steps. Miss Ella Belle Shirey was elected as secretary of the children's societies; her duty being to supervise the work of the children. The first public children's service, at which children participated, was held at this convention. It was voted that the children endeavor to raise \$100 for the support of a native helper in Japan. This amount was raised with a surplus of \$8.35.

By 1898 some societies were holding regular monthly meetings; others were working through the Women's Society and Sunday School. In 1899 societies were urged to subscribe to the *Children's Missionary*, which gave "a program and study in full for each monthly meeting." A few years later *Tidings* became the official paper. The amount of \$50 was included in the children's budget for home missions in 1899. While it was not raised that first year, gradually funds exceeded the amount pledged for foreign missions and the children contributed to various home mission projects. There was a decided increase in offerings after 1903, when specified dues were changed to the "payment of any sum annually or in monthly installments until paid". In 1906 there were 22 societies contributing \$374.93. The practice of giving a banner to the society having the largest per capita offering was begun in 1907. The following year mite boxes were used. Kept in the home for the children's offerings, they were collected once a year. In 1909 the children in North Carolina cooperated with the children of the United Synod in the support of the Reverend A. J. Stirewalt, a missionary in Japan, who became known as the Children's Missionary. By 1910 the Children's Society of the N. C. Synod was the largest in the United Synod, South. In her 1911 report, the secretary states that nearly all societies had monthly meetings. Congregational public meetings given by the children were also becoming popular.

The work of the children continued to grow. The birth of the Women's Missionary Society of the U.L.C.A. in 1918 had its impact upon the children's work in the Synod. Horizons widened and the children were given increased opportunities for service.

Two factors gave a boost to children's work again in 1921: (1) The merger of the Missionary Societies of the Tennessee Synod, and the Synod of North Carolina. (2) The beginning of a new children's program under the name, Light Brigade. At the merger convention North Carolina reported 50 Light Brigades, 1,428 members, \$2,517.96; Tennessee 13 Light Brigades, 464 members, \$158.84. Mrs. Julia Hall was elected Synodical Superintendent of the Light Brigade at this convention.

The Light Brigade programs were based upon the mission study books prepared by an interdenominational committee now known as the Friendship Press. Guides were prepared by Lutheran leaders for

the three divisions, Little Lights, Lamplighters, and Torchbearers. The mite box became a thank offering box and even the Little Lights, who did not regularly attend meetings, were given thank offering boxes in the shape of a candle. There were regular monthly dues.

Missionaries supported by the Light Brigade were: Miss Annie Powlas, Japan; Miss Christina Erickson, India; Miss Mary Bauer, Africa, and Miss Cora Pearl Jeffcoat, Watauga. Some of the other projects were: the milk fund, Puerto Rico, and the Queen Louise Home, Virgin Islands.

By 1922 the Light Brigade had taken on definite form. There was a 12-point efficiency standard. Some of the points were: an increase in membership, at least 12 meetings a year, a public thank offering program, a life membership, and subscription to *Lutheran Boys and Girls*. In 1923, four of the 92 Brigades in North Carolina reached the 12 points while 15 others made the honor roll with 10 points. Mrs. E. C. Cronk, superintendent of the Light Brigade of the U.L.C.A., is quoted as saying, "North Carolina is doing splendidly and is far in the lead."

It was announced that, at the convention in 1924, the banner would go to the Light Brigade reaching the greatest number of efficiency points; in case of a tie, to the one with the highest per capita offering. Twelve societies reported a perfect score. The offerings were \$3,803.24 eclipsed only by the 1929 offering, \$57 larger. Having 111 Brigades in 1926, North Carolina was the first to reach the goal, a Light Brigade in every W.M.S. The rally, at which there was a program given for the children and largely by the children, was introduced November 4, 1928 when five rallies were held in various sections of the state; 57 Brigades were represented with 1,122 children. Banners were given to Churches having the highest attendance at the second rally in 1929. In 1932, Mrs. Mabel B. Fenner, superintendent of the Light Brigade of the U.L.C.A., spoke to the children at the rallies. The climax of the rallies, which continued through 1936, seemed to be reached in 1935 when there were 11 rallies, 91 Brigades represented with 2,000 children, 17 Brigades 100% present. From 1930-1938 more than half the Brigades in North Carolina were on the honor roll. In 1938 there were 112 Brigades, 4,124 children and \$2,617.59.

In January 1939, there was put into operation in the U.L.C.A., a new program for the children known as The Children of the Church. The parish and church school board was the directing agency while the Women's Missionary Society promoted the program during the transition period. In January 1941, full responsibility for the program was assumed by the parish and church school board, who directed and promoted the work through the parish education committees of the Synods. By this time the Children of the Church was as widely planted in North Carolina as the Light Brigade had been. Mrs. J. Lewis Thornburg, the first Synodical Secretary, promoted the program through the formative period.

The Children of the Church, emphasized as a program rather than an organization, was set up for weekly weekday sessions. It was not

distinctly missionary but rather all-church. Ten-session units of study were provided for the beginner, primary and junior departments. Free-will offerings were taken at each meeting.

District festivals were held in November, at which time a program was rendered by the children and offering boxes were gathered. The free-will and festival offerings were distributed through the boards of the church. Objectives of specific interest to children were selected. One year the Board of Foreign Missions' project was building children's wards in a hospital in China.

The Parish and Church School Board has repeatedly given recognition to the Children of the Church work in the North Carolina Synod. In 1941 and 1942 North Carolina had the largest festival attendance and offering in the U.L.C.A., 111 churches participating in 1941. In 1941 N. C. rose to the top in total offerings and maintained that status through 1951, except in the year 1945.

From the beginning, week-day, weekly meetings were stressed. In 1941 there were active groups in 112 congregations, six meeting weekly and 11 on a week-day. Restrictions during the war years retarded the progress of the work.

In 1944 emphasis was placed upon meeting weekly for a unit of study in the fall and one again in the spring. Six congregations followed such a procedure that first year.

Also beginning with 1944, children using Children of the Church literature in the Vacation Church School were counted in the program. In 1946, 137 congregations were participating in the program (41 only in vacation school). A more intensive program was in operation in some congregations; nine held weekly meetings, mostly week-day; seven spring and fall schools and six either a spring or fall school. In 1947 more year-round groups were added and a total of 6,573 children participated in the program. The largest offering was in 1950 — \$4,383.16.

The North Carolina Synod was signally honored when the service for the dedication of the Children of the Church gifts was held in St. John's Church, Salisbury, January 27, 1946. Representatives from the boards were present to receive the gifts from the hands of North Carolina children, representaing the Children of the Church of the U.L.C.A. There were 1,360 present, more than 800 being children.

The one-day convention of the leaders of the Children of the Church, first held in St. John's Church, Salisbury, May 16, 1942, became a yearly event. It was not attended by children, except for a few who took part in the program. The convention was solely for information and inspiration. Teachers of the children in the Sunday School were also invited to attend. Mrs. Mabel B. Fenner, Miss Eleanor Stelzner, Miss Catherine Juram, all general secretaries of the Children of the Church, and Dr. S. White Rhyne, executive secretary of the board, spoke at various conventions. Much of the success of the Children of the Church program may be attributed to these conventions.

CHILDREN'S MISSIONARY SOCIETY

The following have served at officers of the various children's organizations:

Secretary: Miss Ella Belle Shirey, August 1897-August 1900; Miss Virgie Shoup, August 1900-August 1901; Mrs. J. A. Linn, August 1901-August 1902; Mrs. R. C. Holland, August 1902-1910.

Secretary and Treasurer: Mrs. V. Y. Boozer, 1910-September 1915 (began serving as treasurer, 1911); Miss Wilhelmina Rock, September 1915-August. 1918; Mrs. Hubert Patterson, August 1918-August 1921.

LIGHT BRIGADE

Superintendent: Mrs. Julia Hall, August 1921-July 1928 (secretary and treasurer until June 1925); Mrs. J. L. Thornburg, July 1928-July 1931; Mrs. J. F. Crigler, July 1931-October 1933; Mrs. E. R. Trexler, October 1933-October 1936; Mrs. R. L. Conrad, October 1936-January 1939.

Treasurer: Mrs. John M. Cook, June 1925-June 1927; Mrs. Fred Shepherd, June 1927-July 1932; Mrs. C. O. Lippard, July 1932-1933.

CHILDREN OF THE CHURCH

Secretary: Mrs. J. Lewis Thornburg, January 1939-April 1941; Mrs. J. D. Sheppard, April 1941-August 1942; Mrs. Earl K. Bodie, August 1942-August 1947; Mrs. Olin W. Sink, August 1947-October 1949; Mrs. Barbara Yount Rudisill, October 1949-June 1952; Mrs. Jacob L. Lackey, June 1952-.

Treasurer: Mrs. R. L. Conrad, January 1939-April 1941; Mrs. H. P. Barringer, April 1941-January 1942; Mrs. Maurice E. Miller, January 1942-January 1948; Mrs. James C. Grimes, January 1948-.

III. THE LUTHER LEAGUE

CHAPTER I — Before 1900

EARLY BEGINNINGS

We have no actual record of the beginnings of young people's work in our Synod. But from the Minutes of the North Carolina Synod in 1894 President George H. Cox reported: "From many parts of our church there comes cheering news of the good work being done by the organization amongst the young people known as 'The Luther League'." The Rev. Cox went on to praise the work being done by these groups in making the young people better acquainted with the history and doctrines of the church. Then he urged all congregations to effect such organi-

zations, and he set up a committee to study the matter and report back to the Synod at that convention. Later in the convention, the committee, composed of M. G. G. Scherer and J. D. Shirey, made the following report: "Resolved, that the Synod looks with favor upon the organization of our young people into societies for effective work in the kingdom of our Lord, and that we heartily recommend that a Luther League be formed in each of our congregations as soon as possible. Resolved, that we recommend the circulation of the *Luther League Review*, as a valuable adjunct to the organization and upbuilding of such Luther Leagues." That the young people and their work were on the minds of many by 1894 is further seen in the report of the committee on the state of the church to that same convention of Synod when they asked, "And why should not our male members also have their work to do in forming Luther Leagues and making the Lutheran Church, her doctrines, history, and usages more generally known and loved throughout the land?" Thus we know that the young people's work of our Synod goes back to 1894, and undoubtedly before that. How much before, we shall never know for certain. No records are available to tell us.

It was the Rev. B. S. Brown, Sr., who could report to the 92nd annual convention of Synod the following year, in 1895, in his President's Report, that "a number of congregations have complied with the Synod's recommendation to form Luther Leagues. They are proving very helpful auxiliaries to the church in its work. I recommend that a committee be appointed by Synod to effect the organization of a Synodical or State Luther League, if practicable, during the coming summer or fall."

The committee on Luther Leagues must have functioned, for in the Minutes of Synod for 1896 we read that "a State Luther League was organized at St. James, Concord, and its constitution and by-laws will be presented to this body for ratification". Concerning the relationship of this early state organization to the National Luther League, we have no state records. But in his book, *The Youth Movement In the American Lutheran Church*, written in 1928, Gerald Jenny says, in the chapter on ULCA, "Ohio, Indiana, North Carolina, Iowa, and Wisconsin State Luther Leagues organized and joined the National League in 1896". How many meetings this state organization held, and how effective it was, as well as how long it continued to function, we do not know. There are no minutes in the Archives. Difficulties of transportation and communication, as well as the lack of good literature, hampered its work greatly. Yet we know from the Minutes of Synod that in 1896 eight leagues reported 231 members. This is the first listing of leagues we have available. The churches having leagues were: St. John's, Salisbury; Holy Trinity, Mt. Pleasant; Macedonia, Burlington; St. James, Concord; St. Mark's, Charlotte; St. Andrew's, Concord; Augsburg, Winston-Salem, and St. Paul's, Asheville (no longer existent). Holy Trinity, Mt. Pleasant reported the largest number of members—fifty-four. There were undoubtedly leagues elsewhere which were not reported to the Synod. The records prior to 1900 are unfortunately incomplete, and many times, inaccurate.

Each copy of the Minutes of Synod thereafter carried a listing of Luther Leagues in the year's Parochial Report until 1918, giving evidence of the existence of youth work continuously through these years. Just how true a picture they give of the extent of Luther League work is hard to determine. We have no reports of Luther League activities in the Minutes of the North Carolina Synod after 1918.

If we must say that the early records of young people's work in the old North Carolina Synod are sadly lacking and inaccurate, we shall have to admit that they are doubly so for that portion of the church which belonged to the Tennessee Synod. In the Minutes of the Tennessee Synod for 1901, we have the first listing of Young People's Societies in the North Carolina Conference. Those reported were St. Matthew's, King's Mountain, with 20 members; Holy Trinity, Hickory, with 40 members; and Emmanuel (presumably Lincolnton) with no listing of members, but an \$18 contribution for benevolences. The District Luther League of Western North Carolina was formally organized in Statesville on November 20th, 1913. It had been the St. John's League that took the initiative and invited delegates from young people's groups in several nearby counties to effect the organization. St. John's president, M. F. P. Troutman, became the first district president. Meetings of this body were held semi-annually until the first annual convention, which was held with St. Michael's League, Troutman, N. C., on September 2, 1920.

The second and last annual convention of the Luther League of the Tennessee Synod was held at Holy Communion, Dallas, on August 24, 1921. Only a one-day session was held, for it was to be joined by the Young People's Federation of the North Carolina Synod the very next day to effect the merger of the two bodies. It is to be noted that in addition to regular leagues, there were also Junior Luther Leagues for the younger boys and girls. But only two such groups were carried on the rolls of the league in 1921. These two Junior Leagues were at St. Stephen's and Holy Trinity, Hickory.

YOUNG PEOPLE'S SOCIETIES, N. C. SYNOD

If we might say that the father of the youth movement among Lutheran young people in North Carolina is the Synod, we can equally call the Women's Missionary Society the mother. For during this period, 1900-1920, there existed in many churches a youth group, sponsored by the Women's Society, known as the "Young People's Missionary Society", or in some cases, the "Girl's Guild". Some churches tried to maintain both a Luther League and a Young People's Society, but in most churches it was a case of either, or. A Guild existed at St. Mark's, Charlotte, as early as 1903, which had as its chief project the support of Missionary work in Japan. Besides missionary endeavors, another project of the Young People's Society was the annual presentation of a banner to the best Children's Society during the year.

In addition to St. Mark's, Charlotte, we know that a Girl's Guild was organized at St. James, Concord, in 1906, a Young People's Society that same year at St. Mark's, China Grove, and a Girl's Guild at St. Peter's, Rowan, in 1907. These were the first beginnings which grew into 25 societies by 1912.

The Young People's Societies had no separate convention, but sent one delegate for each society to the annual conventions of the Women's Society. The first general secretary of Young People's Work was Miss Marie Yeager, of Charlotte, N. C., elected to that position in 1910. In 1912, Miss Yeager was succeeded by Miss Constance Cline, who held the office until 1916.

The first steps toward a breaking away was at the 31st annual convention of the Women's Society, held at Macedonia, Burlington, August 23-27, 1916. Miss Laura Efird, who had succeeded Constance Cline as the secretary and treasurer of Young People's Societies, introduced the following: "That the representatives of the Young People's Societies be allowed to organize at their business session of this convention." Miss Ida Brown Efird of Winston-Salem was elected the first president, and Miss Mary Cline of Concord, the first treasurer. Miss Constance Cline was elected Young People's Field Secretary. The next year, 1917, she was so favorably impressed by the growth of the work and the interest shown in the new set-up that she recommended to the convention that the Young People's organization be allowed to hold a separate convention in 1918, the time and place to be decided by their executive committee; and that this committee have the privilege of making their own appropriations and disbursements in the future. This request was granted.

On August 13, 14, and 15, 1918, at Sharon and Frieden's, Gibsonville, the young people held their first separate convention. They now became known as "The Young People's Federation". The retiring president, Miss Efird, reported, "We no doubt started out on our first year's voyage with fear and trembling, but I am proud to say that this first year has been a most successful one for us in every respect. This is the first year in the history of the Young People's Work that we have ever raised our full apportionment, and this year we have gone far beyond that point." Thirty-eight societies were on roll that year. The practice was continued to divide the funds equally between Home and Foreign Missions. A steady increase in giving is noted in these years. Professor L. L. Smith of China Grove was elected the new president, but he did not serve out the year, and was succeeded by Miss Ruth Brown. S. White Rhyne, of Charlotte, succeeded her as president in 1920, and proved to be the last president of the federation.

On August 16, 1921, at the fourth annual convention of the Young People's Federation at Salem, Salisbury, President Rhyne recommended that "We declare our Young People's Federation an independent Organization, amenable to and under the jurisdiction of the United Evangelical Lutheran Synod of North Carolina". This was adopted, and the federation now stood ready to merge with the Tennessee Synod Young People to form the State Luther League of North Carolina.

YOUNG PEOPLE'S SOCIETIES, TENNESSEE SYNOD

The first annual convention of the Women's Missionary Society of the Tennessee Synod was held at St. John's, Statesville, October 9-11, 1914. At that time, there were seven Young People's Missionary Societies listed on the rolls. They were: Good Shepherd, Mt. Holly; Oakview, Lenoir College; Zion, Hickory; Holy Communion, Dallas; St. Andrews, Hickory; St. John's, Statesville, and Bessemer City. The first secretary of Young People's Societies of the Tennessee Synod, and a guiding star in those early years, was Miss Pearl Setzer of Hickory. Luther Leagues existed in many churches of the Tennessee Synod in addition to the Young People's Missionary Societies. Statistical reports in the 1916 minutes indicate that the first Young People's Society of the Tennessee Synod was organized at Good Shepherd, Mt. Holly, in 1909. By 1917, eleven Young People's Societies were carried on the rolls of the Missionary Society, with a total membership of 120.

FROM THE MERGER OF 1921 THROUGH 1951

Meeting in convention at Washington, D. C. in 1920, the United Lutheran Church endorsed the Luther League as its official organization to coordinate all youth activities in the church. It furthermore urged the organization of leagues along Synodical lines. The newly-merged United Evangelical Lutheran Synod of North Carolina, meeting in convention on June 7-10 at Burlington in 1921, took the following action: "That, whereas the Luther League is the recognized organization of young people in the United Lutheran Church in America, this Synod looks with favor upon the present effort to unite with the forces of young people within the Synod into one united body, and that this effort among the young people be encouraged and heartily endorsed". But already the merger of the Luther League of the old Tennessee Synod and the Young people's Federation of the North Carolina Synod was underway. Early in 1921, George Nelson, president of the Tennessee Synod organization, had sent in invitation to the officers of the Federation to join with it in setting up a committee to draw up a constitution and make the necessary plans for a merger. This invitation was readily accepted, and a committee from the Federation consisting of S. White Rhyne, Lena Moose, and Mrs. Roy T. Troutman met with George Nelson, Eva Peeler, and Paul Lentz from the Luther League. Two sessions were held, the first in Salisbury on February 28, and the second in Hickory, July 27. They recommended "that the Young People's Federation, having concluded its regular conventional sessions, adjourn to meet in a merger meeting with the Luther League of North Carolina at Dallas, N. C., on August 25, at 2 P.M., and that the Luther League, having concluded conventional sessions, adjourn to meet in a merger meeting with the federation at Dallas, N. C., on August 25, at 2 P.M." The report of the merger committee was heartily adopted by the federation at its fourth annual convention at Salem, Salisbury, on August 16-18; and then by the Luther League, meeting in its second annual convention at Holy Communion, Dallas, on August 24. Thus, on

the next day the rendezvous was kept, the merger effected, and there were no longer four different youth groups of Lutheran young people in North Carolina, nor even two, but the "Luther League of the United Evangelical Lutheran Synod of North Carolina". Fifty-four federation societies had joined with twenty-four leagues to form the new organization.

PRESIDENTS AND STATE CONVENTIONS OF THE LUTHER LEAGUE FROM 1921 - 1951

YEAR	PRESIDENT	PLACE OF CONVENTION
1921	S. White Rhyne	
1922	E. R. Lineberger	St. Paul's, Wilmington
1923	E. R. Lineberger	Emmanual, Lincolnton
1924	Curtis Wise	St. James, Concord
1925	Curtis Wise	St. Matthew's, Kings Mountain
1926	Frank Cauble	St. Mark's, China Grove
1927	Frank Cauble	First Church, Albemarle
1928	Herman Fisher	Holy Trinity, Gastonia
1929	Luther Mauney	Macedonia, Burlington
1930	Luther Mauney	Augsburg, Winston-Salem
1931	Luther Mauney	St. John's, Statesville
1932	Joe Moretz	Holy Trinity, Hickory
1933	Joe Moretz	St. John's, Salisbury
1934	Catherine Stirewalt	St. Mark's China Grove (2)
1935	Catherine Stirewalt	Emmanuel, Lincolnton (2)
1936	Irene Sox	Macedonia, Burlington (2)
1937	Irene Sox	Holy Trinity, Mt. Pleasant
1938	David Cooper	Lenoir Rhyne College
1939	David Cooper	St. Paul's, Wilmington (2)
1940	Elmer Troutman	Beth Eden, Newton
1941	Elmer Troutman	Kimball Memorial, Kannapolis
1942	Carl Litaker	St. Mark's, Charlotte
1943	Carl Litaker	St. John's, Salisbury (2)
1944	Mabel Seagle	Kimball Memorial, Kannapolis (2)
1945	Mabel Seagle	Emmanuel, Lincolnton (3)
1946	Evelyn Troutman	Macedonia, Burlington (3)
1947	Evelyn Troutman	Holy Trinity, Hickory (2)
1948	Betty Scott Lentz	St. John's, Concord
1949	Betty Scott Lentz	St. Paul's, Wilmington (3)
1950	Ray Cline	St. James, Concord (2)
1951	Jeff Norris	First Church, Albemarle (2)

One national convention has been held within the bounds of North Carolina. The seventeenth convention of the Luther League of America was held at St. John's, Salisbury, July 2-5, 1927. Three of our state leaguers have held offices in the National League. Miss Rosa Sox was second vice-president in 1927, Eva Peeler, recording secretary 1929-1933, and J. W. Cobb held that same office 10 years later. In 1951, Ray Cline, of Concord, became the first national president from North Carolina.

FINANCES

If it is true that "where a man's treasure is, there his heart will be also," we might say that the youth of the church have their hearts in their work. In the 30 year period from January 1, 1922 until July 1951, they have contributed \$171,261.38. The only time they failed to make the books balance was during the years of the great depression. The only year the receipts fell below the \$3,000 mark was 1933. A peak was reached in 1926, when over \$6,000 was contributed. It took until 1944 to again reach and exceed that goal. The greatest financial year was 1948, when \$13,864.86 was given. Since then, there has been a slight decrease. Also, in the past two years, 1950-51, we note that disbursements have again exceeded receipts.

Many and varied have been the projects which have benefitted from the League. There has always been a Foreign Mission Objective, and many Home Mission Churches have been aided through the years. These include Calvary, Concord; Grace, Thomasville; Trinity, Sanford; St. Paul's, Durham; St. John's, Asheboro; St. Paul's, Hamlet; Trinity, Rocky Mount; Holy Trinity, Chapel Hill; St. David's, Kannapolis; Messiah, Salisbury; St. Andrew's, New Bern; Good Shepherd, Brevard; and Advent, Spindale. The Southern Seminary was remembered each year with a gift for the library. And on five different occasions, contributions have been made to the Lowman Home. The State League has contributed towards the purchase and development of the Lutheridge Assembly Grounds. A scholarship fund has been awarded a foreign student at Lenoir Rhyne College, in honor of Missionary Clara Sullivan. During the war years a selective service fund aided those churches in our state where service centers were set up. In addition, the league has always met her obligations to the National Luther League, and is looked upon as one of the finest State Leagues in the United Lutheran Church.

IV. THE BROTHERHOOD

The North Carolina Synodical Brotherhood is stated upon good authority to have grown directly out of the Lutheran Laymen's Missionary Movement. This movement, intended to bring the men into more active participation in the program of our church, had gained great headway by 1913. Dr. E. C. Cronk, one of the leaders, directed the holding of rallies by the laymen at many places in the South. One of these rallies occurred in a theater in Salisbury, N. C., during that year.

At a meeting of the Executive Committee of the Laymen's Missionary Movement, held in Columbia, S. C., on April 16, 1914, the following resolutions were unanimously adopted:

"Resolved that the Laymen's Missionary Movement direct its efforts during 1914-15 chiefly along three lines, namely:

1. A church-wide campaign similar to that of 1913-14, but with concentrated effort.
2. Missionary training conferences in Lutheran centers with special reference to the simultaneous "Every Member Canvass" in March 1915; and,
3. Deputation work through teams of laymen working out from Lutheran centers and strong congregations, cultivating the contiguous fields."

In the same year, 1914, at a meeting of the North Carolina Synod, the following resolution was adopted:

"Resolved that Synod of North Carolina endorse the Lutheran Brotherhood Movement; that a committee be appointed from a congregation having a Brotherhood; This committee to be at the disposal of any congregation desiring to organize a Lutheran Brotherhood."

A further development came at the Synod meeting held on Saturday, May 15, 1915, when a paper was presented by Dr. W. M. Cook, and was adopted as follows:

"In view of the splendid meeting held here Thursday night by the laymen, I desire to offer the following:

Resolved 1. That the Synod of North Carolina heartily approves the work of the Lutheran Brotherhood, and that we again cordially commend it to the confidence and cooperation of the congregations of the Synod as an agency of great good in the work of the church. Resolved 2. That this Synod provide for a similar meeting to be held at the next convention of this body, and that a committee of three be appointed to arrange a program for such meeting, subject to the approval of the officers of this Synod."

The committee seems to have been inactive during the war years, as no mention is made concerning Brotherhood activity during the three following years. But in the president's message to Synod in 1919, Rev. J. L. Morgan, newly elected president, made the following statement:

"Quoting from a letter recently received from the (U.L.C.A.) Brotherhood: 'The time is here for the manhood of the Lutheran Church to make itself felt in the councils of the nation, and to take its larger place in the great work of extending the Kingdom of Jesus Christ. Shall we not meet the challenge of the day and rise to our opportunity?'

The Lutheran Brotherhood of America has come into existence for this purpose. It is here to serve our church and our nation. It is a *National Lutheran Brotherhood.*"

I most heartily commend this organization to the manhood of our Synod, and urge them to a hearty cooperation with same."

Beginning in 1920, the Brotherhood movement had found ready support in a restricted area of North Carolina centering around Gaston county and those adjacent to it. The first Brotherhoods to be formed in the state were two which began almost simultaneously at St. Matthew's, Kings Mountain and Holy Trinity, Gastonia. These were initiated by The Honorable Bismarck Capps and Mr. William K. Mauney. These two then lent aid and encouragement to other nearby congregations to do likewise, so that in rapid succession six other Brotherhoods began at Holy Communion, Dallas; St. John's, Cherryville; Lutheran Chapel, Gastonia; Emmanuel, Lincolnton; St. Mark's Charlotte; and Christ Church, Stanley. These Brotherhoods formed a group which came to be known as the Gaston District Brotherhood. Many of the early meetings were held in mild weather as picnics, and a favorite spot for these was at Dallas, N. C. Later the district meetings were set for the fifth Sundays, a formula which is still being followed today.

The first Synod Committee on Brotherhoods was appointed March 1, 1921 and its members were: Rev. E. A. Shenk, Rev. H. B. Shaeffer, Mr. P. M. Edge, Mr. J. H. Dinglehoff and Mr. Leon E. Sloop. In its report to Synod in 1922, this committee spoke of the difficulty of forming new Brotherhoods. It commended the good work being done in the counties of Gaston, Cleveland, Lincoln and Mecklenburg, where there existed a group of eight local Brotherhoods.

Dr. Morgan continued to urge formation of a Synodical Brotherhood. In his report to Synod in 1922 he commended the strong District Brotherhood in Gaston and adjacent counties, and several other local organizations in different parts of the Synod.

At the regular district meeting, held at Holy Trinity Lutheran Church, Gastonia, on the fifth Sunday in April, 1923, a temporary Synodical Brotherhood was organized. The Hon. Bismarck Capps was named president and Mr. O. B. Robinson, secretary. These officers and other interested laymen then met with Mr. Avery R. Rhyne, president of the Gaston District Brotherhood, at St. Mark's Lutheran Church,

Charlotte. The date of this important meeting in Brotherhood history was November 6, 1923, and its business was to complete the permanent Synodical Brotherhood organization. A constitution and by-laws, written by Mr. Harry E. Isenhour of Salisbury, was adopted, and the following officers were elected for the ensuing year: president, Honorable Bismarck Capps; vice-president, Avery R. Rhyne; secretary, Harry E. Isenhower; treasurer, R. W. Graeber.

On May 4, 1924, a second district was organized at Salisbury which encompassed the six local Brotherhoods in that vicinity. This was then known as the Central District Brotherhood. Later that year, when its report was made to Synod, this district reported six new Brotherhoods formed in the preceding six months, making a total of twelve for the first year of its existence. On November 19, 1924, the first Synodical Brotherhood banquet was held at Lutheran Chapel, Gastonia, with an attendance of approximately 300. Immediately afterward the annual Synodical Brotherhood meeting was held in Holy Trinity Church, Gastonia.

President J. L. Morgan, at the 1922 Convention of the Synod in Kings Mountain, recommended that the Synod establish a Loan and Gift Fund for Home Missions. Acting upon the President's recommendation, ten interested laymen of St. Matthew's Church, Kings Mountain, proposed to give \$1,000 each for Home Mission purposes on condition that the Synod raise \$90,000 to provide a Loan Fund of \$100,000 for Home Mission expansion. The challenge of the laymen was accepted by the Synod.

During the convention held at St. James', Concord, on November 8, 1928, the National Efficiency Standard for Brotherhoods was adopted. This standard has since been revised and modified, but originally it had four objectives.

During the 1924 Convention the Brotherhood passed resolutions, addressed to the Synod, offering to assume management of the Synodical Loan and Gift Fund. The Synod, at a later Convention, approved the resolutions, and the Loan and Gift Fund became the chief aim of the Brotherhood.

In 1927 committees were appointed to effect organization of Northern and Western District Brotherhoods. At a meeting in Hickory on January 30, 1927, 90 men representing five Brotherhood organizations, set up the Western District Brotherhood. The final details were completed on the fifth Sunday in May of that year. The Northern District was not formed until a later date, but by 1928 the Eastern District had been added and there were four districts in the Synod.

The year 1929 marked completion of the first phase of the Loan and Gift Fund drive when Mr. W. K. Mauney announced that pledges had passed the \$100,000.00 mark. While the total goal of the Loan and Gift Fund had been subscribed, the current depression made payment of the pledges a slow and disappointing task, with a total of \$7,307.94

at the end of 1930 and \$13,165.08 a year later. The first loans to mission churches were made in 1931.

By 1930 the Synodical Brotherhood had grown to 57 local Brotherhoods or about one to every three congregations. Of these 38 were using the monthly topics in Lutheran Men magazine.

The Efficiency Standard was in use throughout the Synod with many Brotherhoods showing excellent results.

The state constitution and by-laws were amended to add the offices of assistant secretary, statistical secretary and extension secretary to the state organization.

An important recommendation of the Synodical Brotherhood of 1930, was the adoption of an extension program calling for "the establishment of an active Brotherhood in every congregation within the Synod". The plan was adopted at the 1931 convention and became an important Brotherhood project, on an equality with the Loan and Gift Fund.

In 1935 the Synodical Brotherhood Convention amended its by-laws, giving the executive committee the power to set up a definite state budget. They were to apportion this budget among local Brotherhoods and regulate dues. A budget of \$1,000.00 was adopted for the first year.

Provision was also made for a Brotherhood Archivist and Historian, to edit and preserve, in suitable form, all minutes and other material relating to the history of the Brotherhood from the beginning.

A recommendation was adopted to effect a better alignment of the boundaries of the Brotherhood Districts and the Synodical Conferences. During the year 1936 the convention also approved legislation setting forth the official method of forming new districts within the present Synodical Brotherhood.

By the last of this year the four objectives of the Brotherhood, which had been adopted in 1928, had been replaced by the "Six Objectives of the Whole Church. These new objectives were adopted by the convention at Springfield, Ohio, in October 1936, as follows:

1. Win the unsaved for Christ.
2. Bring back the lapsed member.
3. Develop the church life of our boys.
4. Increase the attendance of men at the services.
5. Practice and promote Christian Citizenship.
6. Meet the obligation of the whole church.

By 1939 the treasury of the Loan and Gift Fund had received \$30,000.00. Working with this rather limited capital, the Brotherhood had made such splendid contributions to the Home Mission work in the Synod that the men of the church were voted special commendation at the annual meeting of Synod.

At this time two-thirds of the churches of this Synod did not yet have an active Brotherhood, so extension work, as originated in 1930, was again brought forward as a prime objective.

Through the boundary realignment work which had been approved in 1936, the fifth district, known as the Central District, was formed, and all district boundaries were changed so that none would overlap the Synodical Conference lines. This change resulted in better attendance due to shorter travel distance to district meetings.

By 1941 the drive for the extension of the Brotherhood, which had been underway since 1930, had reaped a goodly harvest of 80 local organizations in active operation. By the end of 1951 there were 124 in operation with about 50 churches not yet organized.

In 1943 a new office of Director of Projects and Publicity was authorized. Lutheran World Action was made the special objective of the Brotherhood for the duration of the war. A revised constitution and by-laws was brought to the state convention for study, and further action in 1944. The fiscal year of the Brotherhood was established as extending from November 1st to October 31st.

At the end of this year the Loan and Gift Fund had total assets of \$52,977.09.

Nineteen forty-four was indeed a banner year for our fast growing organization. Extension work produced 22 new Brotherhoods with 653 additional members. The total of 105 Brotherhoods in good standing made this the largest Synodical Brotherhood in the U.L.C.A. Lutheran Men subscriptions increased by 646 to a total of 1,744. Congregational gifts to the Loan and Gift Fund increased from 18 in 1943 to 74 in 1944, bringing the fund assets to \$65,093.52.

During the year the Brotherhood accepted the request of the Synod, that the Laymen raise \$50,000.00 with which to build a church at Chapel Hill. The executive committee pledged the Brotherhood to this task and, after several years of delay due to enormously increased costs, one of the most beautiful churches in North Carolina was formally opened in January 1952.

In 1945 the Eastern District, largest in area in the Synod, was divided into two parts to form a new unit, the Piedmont District. This made six districts in the state.

During 1946 a plan was inaugurated to further unify Brotherhood work with church work; topics were adopted for each district meeting by the Synodical Convention each year. Topics for the first year were: 1. Lutheran World Action, 2. Loan and Gift Fund, 3. Evangelism, 4. Stewardship.

The Synodical Convention approved the dues paying plan adopted by the Fifteenth Biennial Convention of the U.L.C.A. Brotherhood, at Erie, Pa., on October 2 of this year. The plan is as follows:

“To meet the expenses of the executive, administrative and promotional work of the Brotherhood of the U.L.C.A., every congregational Brotherhood, or men’s organization in the United Lutheran Church in America, shall contribute annually, dues into the treasury of the Brotherhood of the U.L.C.A., in proportion to its membership as reported on June 30th of each year, a minimum of one dollar (\$1.00) per each member reported. Payment to be made not later than November 1st in each year.’ That a similar plan be adopted to meet the needs of the North Carolina Brotherhood.”

The happiest event to occur in 1947 was final completion of payment of the pledges to the \$100,000.00 Loan and Gift Fund. After 25 years of steady work a dream was now a reality. Mr. A. W. Fisher and his associates contributed much to the gratifying results of this pioneer effort in providing finances for mission churches in our Synod. For several years now a gift fund has been raised each year for additional support where it is most needed. The goal for the Loan and Gift Fund each year is recommended by the state executive committee and approved by the Synodical Brotherhood Convention.

In 1948 the ten new objectives of the National Brotherhood, as adopted at the Allentown, Pa., convention were adopted by our Synodical Brotherhood. They were as follows:

EVANGELIZE

1. Win the unsaved for Christ and bring back the lapsed member.
2. Deepen and enrich the Spiritual and Intellectual life of the men.
3. Increase attendance at church services.

EDUCATE

4. Foster an intelligent and appreciative understanding of the whole work of the whole church.

ENERGIZE

5. Promote Christian Fellowship — locally, nationally, internationally.
6. Encourage men of the various Lutheran bodies to draw close together in understanding and cooperation.
7. Stimulate the practice of Stewardship of time, talents and money.
8. Strengthen the home so that it may be a real school for Christian living.

9. Promote aggressively a Christ-centered, experience centered and guided Boy's Work program, such as Scouting.
10. Encourage our men as Christian citizens to exert an individual and collective Christian influence in the community and to participate actively in the affairs of government.

In 1949, after four years of continuous work, the Brotherhood Handbook, prepared by Mr. Leon M. Rivers, was declared ready for publication. The convention approved the publication on condition that the executive committee of Synod give its approval. This was done as directed and the finished work met the needs of the Brotherhood to the extent that more than 500 copies were distributed during 1951.

During 1950 a new venture for the Synodical Brotherhood was tried at Lenoir Rhyne College. This was a Lay Retreat, held in August just prior to the annual Brotherhood rally. The laymen who attended were so enthusiastic that arrangements were made to repeat it as an annual feature of the summer session. Action was taken to change the statistical year of the Brotherhood to begin on October 1st, and to close on September 30th.

For several years the Brotherhood had been the official representative of the United Lutheran Church in America in the handling of the Boy's Work program of the church. This work was mainly with the Boy Scouting program and the laymen of the Brotherhood had been so successful that, by the end of 1950, there were 54 Scout Troops operating under its direction.

In 1952 the ceiling of \$100,000.00 was removed from the Brotherhood Loan Fund and set at twice that amount. The total membership of the Synodical Brotherhood reported during 1952 was 3,017.

HISTORICAL SKETCHES
OF CONGREGATIONS



Historical Sketches of Congregations

I. ACTIVE CHURCHES

Because of the size of this volume, these sketches have been limited to churches within the present geographical bounds of this Synod. However, reference is made in the General Narrative of this book, to churches that once belonged to either the North Carolina Synod or to the Tennessee Synod, which were located in Virginia, South Carolina, or Tennessee, but which later transferred to one of the other Synods. Further reference to those churches may be found either in the History of the Virginia Synod, or in the South Carolina Synod History.

ADVENT, SPINDALE

Advent Lutheran Church is located on East Main Street in Spindale, Rutherford County, N. C.

Rev. J. D. Sheppard, pastor of Ascension Church in Shelby, made a preliminary survey of this field during August 1946. The first service was held, with thirty present, on August 15. Services were continued in the afternoons in the Community Center at Spindale by Pastor Sheppard. The church was organized on Advent Sunday, December 15, 1946 with sixteen names enrolled. Pastor Sheppard had charge of the organization, and Dr. J. L. Morgan preached the sermon.

On April 5, 1948, a large dwelling house and lot were purchased by the Synod for this work at a cost of \$18,000.00. The money was borrowed from the Brotherhood Loan and Gift Fund.

Pastor Sheppard continued serving this mission until August 1, 1948, at which time Rev. H. G. Fisher was called as pastor, supported largely for the first year by the Board of Missions.

A second lot has since been purchased, and a church has been built on it at a cost of \$42,000.00.

LIST OF PASTORS:

J. D. Sheppard, S., 1946-1948

H. G. Fisher, 1948-

ALAMANCE, ALAMANCE

Alamance Lutheran Church is located in Alamance County in the town of Alamance.

A union church program was carried on in this town for some years, chiefly by Lutherans and Methodists. Services were held in a small frame community church, but no organized congregation was effected. Lutheran services were conducted by Rev. H. W. Jeffcoat, with Miss Cora Jeffcoat assisting, Rev. D. I. Offman, and later on by Rev. Q. O. Lyerly.

In 1929, a canvass was made to learn who might be interested in organizing a Lutheran Church in this place. Encouragement was given to the movement by two leading proprietors of the Standard Hosiery Mill in Alamance—John Shoffner and John Black. Rev. F. L. Conrad of High Point assisted in this canvass. The whole movement was carried out orderly, under the direction of the president of Synod.

On Sunday, June 9, 1929, a Lutheran church was organized with 48 members. Dr. J. L. Morgan, president of Synod, preached the sermon for the occasion, and assisted in the organization. Student Herman G. Fisher was secured as supply pastor for about two years, when, on June 1, 1931, he was called as regular pastor and served until 1938.

In the meantime, under the leadership of Mr. John Black, the frame building was enlarged, brick veneered, and refinished for use by the newly organized Lutheran congregation. Rev. C. Lee Shipton was called September 1, 1938. Under his leadership further enlargements were made to the building. An educational unit with class rooms was added in 1939. In 1939, a new brick parsonage was built on a lot next to the church.

Pastor Shipton resigned June 1, 1949 and was succeeded by Rev. Paul B. Cobb on July 15.

LIST OF PASTORS:

H. G. Fisher, S., 1929-1931

C. Lee Shipton, 1938-1949

H. G. Fisher, 1931-1938

P. B. Cobb, 1949

AMITY LUTHERAN CHURCH

Amity Lutheran Church is located in Iredell County, about twelve miles south from Statesville and some eight miles north from Mooresville. This congregation was organized April 11, 1885, by Rev. H. M. Brown, while he was pastor of St. Michael's Church in Troutman. The

house of worship was erected in 1888-1889. It was dedicated April 30, 1893, by Rev. D. W. Michael and Dr. W. S. Bowman.

For a long time this congregation was at a disadvantage by being in a parish with too many other churches, which limited the services for each place, but at present it is in a parish with Lebanon only. The parsonage is located at Lebanon. Within the past year Sunday School rooms have been added to the Amity building.

LIST OF PASTORS:

H. M. Brown, 1885-1888	T. C. Parker, 1913-1915
Whitson Kimball, 1888-1889	Jno. L. Morgan, 1916-1926
T. H. Strohecker, 1889-1890	E. F. Troutman, 1926-1929
D. W. Michael, 1890-1894	C. F. Kyles, 1929-1932
H. W. Jeffcoat, 1894-1895	R. H. Kepley, 1932-1935
B. S. Brown, 1895-1899	O. G. Swicegood, 1935-1937
R. A. Helms, 1899-1900	H. A. Kistler, 1937-1938
V. C. Ridenhour, S., 1901-1902	C. A. Misenheimer, 1938-1939
V. C. Ridenhour, 1902-1905	J. D. Stoner, 1939-1944
R. R. Sowers, 1906-1907	L. P. Boland, S., 1945-
C. R. Pless, 1907-1908	L. R. Sloop, 1948-1950
H. W. Jeffcoat, 1909-1912	Supply, 1951-1952

ANTIOCH, DALLAS

Antioch Lutheran Church is located in Gaston County, about two miles west from Dallas.

Early records would indicate that a meeting of Ohio Synod Lutherans was held here on September 26, 1853. It appears that for a number of years the work was carried on by supply pastors, among whom were Rev. Andrew Rader, Rev. George L. Hunt, and Rev. Adam Miller, Jr. The first regular pastor here, of whom we have record, was Rev. M. L. Little, who began his work in March 1881. Pastor Little being a members of the Tennessee Synod proposed to the Antioch congregation that they become affiliated with that Synod and build a new house of worship, both of which were agreed upon by the congregation.

Their first church had been built of logs, but it was weather-boarded some years later. It was located a short distance south from the present church, where the old graveyard is. Their second and present building is a brick structure, which was constructed under the pastoral guidance of Rev. Mr. Little. The bricks were made near the church, under the supervision of Mr. Ambrose Rhyne. The first service held in the brick church was on August 16, 1883. There were thirty-six members on the church roll at that time.

Rev. Mr. Little, who was endeared to these people, was killed by a train accident in 1891, and Rev. L. L. Lohr was called to succeed him.

During the pastorate of Rev. B. L. Westenberger, who was connected with the Ohio Synod, a small group withdrew from Antioch and built a temporary church and united with the Ohio Synod, but a little later they disbanded and returned to Antioch.

Sunday School rooms, tower, and other valuable additions were made to the church, in 1939-1940, under the pastoral leadership of Rev. F. M. Speagle. Their modern new parsonage was built about the time that Rev. W. H. Dutton became pastor in 1947. A newly acquired tract of land has been added to their property holdings, on which a new church will be built.

For a number of years Antioch was in a parish with St. Paul's and Philadelphia congregations, but in 1947 Antioch and Philadelphia formed a parish, with the parsonage at Antioch.

LIST OF PASTORS:

M. L. Little, 1881-1891	C. E. Fritz, 1917-1919
L. L. Lohr, 1892-1893	C. N. Yount, 1919-1922
J. A. Rudisill, 1893-1895	J. L. Thornburg, S, 1922-
B. L. Westenberger, 1896-1898	C. K. Rhodes, 1922-1928
W. A. Deaton, 1898-1906	B. E. Petrea, 1928-1932
P. D. Risinger, 1907-1911	F. M. Speagle, 1932-1947
Student C. K. Rhodes, 1911-	W. H. Dutton, 1947-
A. R. Beck, 1912-1916	

ASCENSION, SHELBY

Ascension Lutheran Church is located on North Lafayette Street in Shelby, N. C.

This church was organized with 13 members, in the Presbyterian Church in Shelby, on Palm Sunday, March 25, 1923, by Rev. H. B. Schaeffer, D.D., pastor of St. Matthews Church in Kings Mountain; and Rev. B. D. Wessinger, D.D., pastor of St. John's Church in Cherryville.

On June 17, 1923, Rev. N. D. Yount took charge of the work as Field Missionary of Synod. A Sunday School was started at that time. Services were held at first in a school house and then in an Episcopal Chapel.

On January 25, 1925, this mission and the church in Bessemer City were placed in a parish, with Pastor Yount in charge until 1932, when Dr. E. C. Cooper, Field Missionary, began work in Shelby. The lot on North Lafayette was purchased for \$7,000.00 on April 10, 1924

through contributions from members of St. Matthews Church in Kings Mountain.

A groundbreaking service for a church was held August 23, 1932 by Dr. Cooper, Rev. J. F. Davis, and Rev. C. K. Derrick. The cornerstone laying was carried out in connection with the opening of the new church on December 18, 1932. Dr. Cooper was in charge of services, assisted by Rev. J. F. Davis, and Dr. H. B. Schaeffer preached the opening sermon. Greetings were brought by Dr. Morgan and auxiliary representatives.

The building with furnishings cost approximately \$11,000.00 for which the Missionary Society gave \$2,500.00, and the Brotherhood loaned \$2,500.00. Other donations came from various sources.

The North Carolina Synod met in this church May 25-27, 1937. On November 21, 1937, Rev. J. Frank Davis was called as regular pastor. In 1938 a nice brick parsonage was built by the side of the church. Rev. Davis resigned in February, 1943.

Rev. J. D. Sheppard was called April 1, 1943. A pipe organ was installed and dedicated April 25, 1948. During 1949-1950 this congregation, under the leadership of Pastor Sheppard, was quite active in the resettlement of displaced persons. On January 1, 1945, the church assumed full self support.

LIST OF PASTORS:

N. D. Yount, 1923-1932	J. F. Davis, 1937-1943
E. C. Cooper, 1932-1937	J. D. Sheppard, 1943-1952

ATONEMENT, NORTH WILKESBORO

For a number of years, a small number of Lutherans in North Wilkesboro have longed for a church of their faith in that place. Different ministers and students have given them supply preaching services, but they have not had the advantage of a resident pastor.

On June 3, 1951 a church was organized by Rev. C. A. Phillips with 26 members. The name chosen is The Church of the Atonement. Services are held in a funeral home.

AUGSBURG, WINSTON-SALEM

Augsburg Church is located on West Fifth Street in Winston-Salem. The original location was on the corner of West Fourth and Spruce Streets.

This church was organized on September 27, 1891, by Rev. W. A. Lutz while he was pastor at Enochville, North Carolina. Student J. I. Goodman assisted in the work the latter part of that year. Pastor Lutz

took full charge of the mission January 1, 1892. Services were held in the second story Reform Club Room across the street from the south side of the Court House. A Sunday School was started right away, and Louis M. Swink, in his teen age, was the first and only person, besides the pastor who came that first Sunday. That young man lived to become a great leader in church and state.

The lot for their first church was purchased in 1893, and the cornerstone of their brick church was laid July 9 that same year. Work was delayed on account of a country-wide financial depression; however, the church was completed and dedicated, free of debt, in 1895.

By 1925, the congregation had outgrown the capacity of the church building, so a new lot was purchased 150x200 feet on West Fifth Street, at a cost of \$25,500.00 for a new church. A Building Committee composed of C. M. Miller, A. W. Lentz, George Roediger, T. L. Stryker, and L. M. Swink, with the Pastor, S. W. Hahn, was appointed to have charge of the building program. The contract for the new church was let June 22, 1926 for a consideration of \$126,566.00.

The cornerstone was laid November 7, 1926, and the building was completed and opened for services September 4, 1927.

Soon after Rev. Ray R. Fisher became pastor, in December, 1942, a new parsonage was purchased and paid for the following year. The remaining debt on the church was paid off by 1944, and the building was dedicated March 12, 1944.

LIST OF PASTORS:

Stu. J. I. Goodman, 1891-	E. A. Shenk, 1908-1915
W. A. Lutz, 1892-1900	I. E. Long, 1916-1920
E. L. Folk, 1901-1902	M. M. Kinard, 1920-1924
Stu. C. A. Ritchie, 1902-1903	F. C. Longaker, Sup., 1924
E. P. Conrad, 1904-1905	S. W. Hahn, 1925-1942
G. S. Bearden, 1905-1908	R. R. Fisher, 1942-

BECK'S, LEXINGTON

Beck's Lutheran Church in Davidson County was first located about six miles east from Lexington, but in 1937 a new location was secured a few miles north from the original place, and four or five miles east from Lexington, where a new church has been built.

It is not definitely known when this church was first started; however, the deed for their land throws some light on that inquiry. It reads in part as follows: This indenture made November 5, 1787, between John Billings, doctor, and Leonard Smith, etc. of the one part, and Martin Frank and Frederick Billings of the Profession of the Church

of England, and David Smith and Henry Lookinbee of the Profession of the Church in the Dutch Settlement on Abbotts Creek, of the other part, "Witnesseth that for five shillings—hath sold—all that piece or parcel of land, containing fifty-three acres, including the meeting house and burying grounds, near Abbotts Creek in said congregation." The expression in the deed, "of the Church of England," refers to the Lutherans, and that of "the Church in the Dutch Settlement" refers to the German Reformed.

Two significant statements are noted in this deed; namely, first that the land was purchased by the two congregations in the year 1787; and secondly, that there was already a meeting house and a burying ground there when it was purchased. So the congregation was organized as far back as 1787 at least, if not earlier.

The first building was a log house which was there when the land was purchased. It is possible that a second log structure was put up soon after the congregation was organized. Then about 1878, a frame building was erected. It was about that time the Lutherans decided to build a church for themselves, and so a lot was received, by donation from Mr. George Smith, one of their members, adjoining the original tract, and a frame church was erected on it. It would appear that this forward venture was carried out largely by the Tennessee Lutheran congregation for it was about that time that the North Carolina Synod congregation disbanded and united with other congregations. It was during these developments that the Reformed congregation raised the question of ownership by the Lutherans in any part of the old church property, due to a lapse of time in filling vacancies in the list of Trustees for the Lutheran Synod. The matter was referred to court, which upheld the contentions, and so the property passed out of Lutheran hands after about ninety years of undisputed joint ownership.

In 1937 the Lutheran congregation secured a new location a few miles north from the old grounds and erected a new brick church which is equipped with basement, classrooms, and all modern furnishings throughout the building.

Since then, about 1948, a tract of land and a house were purchased for a parsonage right near the church. For a number of years Beck's congregation shared in the ownership and upkeep of the parsonage at Holly Grove, but that was disposed of when the new parsonage was secured at Beck's church.

We do not have a complete list of the ministers who served this church, but we give herewith all names that we learned of, for both the North Carolina Synod group, and also for that of the Tennessee Synod.

NORTH CAROLINA SYNOD

LIST OF PASTORS:

Adolph Nussman, 1773-1787

C. E. Bernhardt, 1787-1788

J. G. Arends, 1775-1785

Arnold Roschen, 1788-1800

Paul Henkel, 1800-1805	Jacob Crim, 1839-1842
Ludwig Markert, 1805-1816	J. B. Anthony, 1847-1848
J. W. Meyer, 1816-1817	L. C. Groseclose, 1849-1854
Daniel Walcher, 1817-1821	W. A. Julian, 1854-1863
Gotlieb Schober, Supply	W. H. Cone, 1864-1865
Jacob Miller, 1824-1827	A. D. L. Moser, 1867-
D. P. Rosenmiller, 1830-1831	J. D. Bowles, 1870-1874
Daniel Jenkins, 1833-1834	C. H. Bernheim, 1874-1878
Benjamin Arey, 1837-	

TENNESSES SYNOD

Paul Henkel, George Easterly, and others rendered occasional supply services in this section during 1822-1832.

LIST OF PASTORS:

Henry Goodman, 1832-1849	Jacob Wike, 1891-1893
Adam Efird, 1849-1854	A. R. Beck, 1893-1895
J. M. Wagoner, 1854-1860	J. L. Deaton, Sup., 1897-
J. E. Seneker, 1860-1861	C. L. Miller, 1898-1903
I. Conder, 1861-1866	J. C. Wessinger, 1904-1905
Thomas Crouse, 1868-1875	A. L. Boliek, 1906-1909
C. H. Bernheim, 1877-1882	J. F. Deal, 1911-1912
W. P. Cline, 1883-1891	J. M. Senter, 1912-1918

UNITED SYNOD OF NORTH CAROLINA

R. B. Sigmon, 1919-1928	J. L. Morgan, Sup., 1948-
R. L. Fisher, 1928-1942	D. B. Summers, 1949-
C. F. Kyles, 1942-1947	

BETHANY, DAVIDSON

Bethany Lutheran Church was located in Davidson County near the present town of Midway, between Lexington and Winston-Salem. The deed for the church land was made by Frederick Miller, a Lutheran, August 1, 1789 to the inhabitants of Brushy Fork belonging to the Society of the Church and the Presbyterian Parties for the sum of one pound and thirteen shillings. The Society of the Church refers to the Lutherans, and the Presbyterian Parties to the German Reformed. These two congregations held the property jointly. The church was at first called Fredericktown Church out of respect for the man who conveyed the land and took a leading hand building the first church.

The first building was of logs, about 30x40 feet, with a gallery on three sides. This building was replaced in 1861 by a frame structure, and the name was changed to Bethany. Regular services were held here

by our Lutheran pastors with encouraging success for many years. Rev. Arnold Roschen, who was pastor here in 1789, said this church had come to be the largest of his four congregations in that area. The North Carolina Synod met here in 1855. But for some cause or other the congregation began to decline after the period of the Civil War, until in 1902, a division was made of the property, and the Lutherans discontinued services at that place, while the Reformed congregation went ahead and built a new church for themselves. There is a small tract of land there which belongs to the Lutheran Church, as well as a half interest in the burying ground. We do not have a complete list of the names of the pastors who served this congregation; however, the following were associated with that work at one time or another:

LIST OF PASTORS:

Arnold Roschen	C. H. Bernheim
Paul Henkel	J. D. Bowles
Ludwig Markert	E. P. Parker
Daniel Jenkins	W. A. Lutz
John Swicegood	H. A. Trexler
Whitson Kimball	R. L. Bame

BETHANY LUTHERAN CHURCH, HICKORY

Bethany Church is located on the corner of Main Avenue and 17th Street, in the City of Hickory, N. C. This church was organized on October 2, 1910, with thirty-six charter members, by Rev. W. A. Deaton, D.D., who was then Synodical Missionary of the Tennessee Synod.

Their first house of worship was a frame structure, erected in 1912, at a cost of \$1500.00. In 1927 additions were built to the church, which also cost about the same amount, Rev. R. M. Carpenter, pastor.

In 1926, a house and lot were purchased for a parsonage, at a cost of \$4,000.00. During Rev. S. L. Sox's pastorate here this house was practically made over, in 1937, at an added cost of \$5,000.00. Their Recreational Hall was built in 1938, at a cost of around \$2,000.00.

After Rev. G. Dwight Conrad became pastor here, a new Sunday School assembly hall and basement were constructed in the year 1941. Then, in 1948, with Pastor Conrad's continued wise leadership, a new Educational Building, with modern equipment, was constructed at a cost of \$65,000.00. At about the same time, additions were made to the church itself at a cost of \$35,000.00. This congregation has enjoyed a healthy development, and is making commendable progress.

LIST OF PASTORS:

W. A. Deaton, 1910-1925	S. L. Sox, 1932-1940
R. M. Carpenter, 1925-1932	G. D. Conrad, 1940-

BETHANY, KANNAPOLIS

Bethany Lutheran Church is located in Rowan County on North Juniper at Eighth Street, Kannapolis, N. C.

A survey was made in April 1928 by Dr. E. C. Cooper, Field Missionary of the North Carolina Synod, in which 89 families were found with Lutheran connections. A report of the survey was given at a meeting of the Mission Committee of Synod, and they voted to begin work here and authorized Dr. J. L. Morgan, President of Synod, to secure a seminary student as pastor for the summer. Student C. F. Kyles was secured, and his salary was paid by the Rowan County Lutheran Ministers Association.

The church was organized on June 24, 1928 by Student Kyles and Dr. Cooper. This congregation was received into Synod in February 1929 and was called the Evangelical Lutheran Church of North Kannapolis. Dr. Cooper conducted services during the fall and winter months on the first and third Sundays while seminary students filled the other Sundays. Rev. J. F. Davis was extended a call and began his pastoral duties on April 1, 1929.

The Cannon Mills Company deeded a lot 75x150 feet, at the corner of North Juniper and Eighth Streets, to the congregation on which to build a church. Services were held temporarily in the Woodrow Wilson School Building.

Groundbreaking services for the church were held on September 14, 1930 with Pastor J. F. Davis and Dr. E. C. Cooper in charge. Pastor Davis' resignation became effective that same day, and Dr. Cooper took over the work as supply pastor and directed the building program of the church. The building is a brick structure with full basement and cost approximately \$15,000.00.

The first service in the new church was conducted on May 3, 1931 by Rev. M. L. Kester. This was his first service as pastor of the congregation. On August 16, 1931, the congregation voted to change the name of the church to Bethany Evangelical Lutheran Church.

The cornerstone of the church was laid on Sunday, December 6, 1931, with the service in charge of Pastor M. L. Kester; assisted by Dr. J. L. Morgan, who preached the sermon, and Dr. E. C. Cooper.

A ten-room brick veneer parsonage was built in the spring of 1932 at a cost of \$3,000.00. The lot was donated by Mr. and Mrs. J. W. Kimball. Pastor Kester resigned this congregation on February 1, 1935 and was succeeded by Rev. J. D. Sheppard on June 1, 1935.

The church was dedicated, free of debt, on Sunday, December 15, 1935, by Pastor Sheppard with Dr. J. L. Morgan preaching the dedication sermon. On November 12, 1938, a Moller pipe organ was purchased for \$2,675.00. Pastor Sheppard served this congregation until 1943 when he resigned and Rev. E. K. Bodie was called as its pastor and served until July, 1952.

LIST OF PASTORS:

Student C. F. Kyles, 1928-	Rev. J. F. Davis, 1929-1930
Dr. E. C. Cooper assisted by	Rev. M. L. Kester, 1931-1935
seminary students,	Rev. J. D. Sheppard, 1935-1943
Supply, 1928-1929	Rev. E. K. Bodie, 1943-1952

BETH EDEN, NEWTON

Beth Eden Church is located in the city of Newton, in Catawba County, N. C. The first reference that we have found of this work is in the Minutes of the North Carolina Synod for 1848, page 22, where Newton is listed as a part of Rev. Benjamin Arey's parish. Rev. B. N. Hopkins, a licentiate minister of the North Carolina Synod, took charge of the mission in 1850, and it appears that he organized the congregation that year.

The North Carolina Synod held its annual meeting at Newton in 1853, as the guest of this congregation.

The deed for the church lot is dated January 30, 1856, and was made by A. T. Bost to Jonas Bost and Jacob Lutz, Trustees of the Lutheran Church, etc. (Register of Deeds, Book 5, page 631).

We have not found any report on the building of the church; however, it was a brick structure and stood where the Educational Building now stands.

Rev. Simeon Scherer became pastor here in 1860 and dedicated the church on September 30, 1861, and named it Beth Eden Lutheran Church. Pastor Scherer was the father of Dr. M. G. G. Scherer, the first Secretary of the United Lutheran Church in America.

During the time of the Civil War, and for some years following that time, this work was carried on most of the time by supply pastors. Following the resignation of Pastor J. A. Linn in 1883, the North Carolina Synod Committee on Mission work advised the Newton congregation to solicit the services of Rev. J. C. Moser of the Tennessee Synod, which was done and Pastor Moser took the work in 1884. From that time on, Beth Eden was served by pastors of the Tennessee Synod. However, the property remained in the hands of the North Carolina

Synod until 1902 when it was turned over to the Tennessee Synod free of charge. This building was used until the present new church was constructed.

The new church is a brick building of Gothic design, with basement for Sunday School. The planning and construction were carried out under the supervision of Dr. A. R. Beck, pastor at that time. The building cost about \$35,000.00. It was completed May 1, 1929. On May 28, 1939, it was dedicated free of debt.

Meanwhile the old parsonage was moved and fitted up for a home for Dr. and Mrs. Beck, and the house and lot, purchased about 1944, adjoining the church property, has become the parsonage.

A new \$100,000.00 Educational Building was erected in 1949, while Rev. H. D. Hawthorne was pastor there. The work of this congregation is in splendid shape, and is making fine progress.

LIST OF PASTORS:

Benjamin Arey, 1848-1849	J. C. Moser, 1884-1886
B. N. Hopkins, 1850-1853	B. S. Brown, 1887-1891
Supply, 1854-	Supply, 1892-1894
John Swicegood, 1855-	R. A. Yoder, 1894-1896
Paul Kistler, 1856-1858	J. L. Cromer, 1896-1899
Prof. Lentz, 1859-	F. K. Roof, 1899-1905
Simeon Scherer, 1860-1861	R. A. Yoder, 1905-
J. L. Smithdeal, 1862-1865	J. D. Mauney, 1906-1909
Supply, 1865-1869	B. L. Stroup, 1909-1915
J. H. Fesperman, 1870-1872	V. L. Fulmer, 1915-1920
J. G. Neifer, 1873-1875	A. R. Beck, 1921-1944
Supply, 1876-1877	H. D. Hawthorne, 1945-1949
C. H. Bernheim, 1878-1880	R. N. Peery, 1950-
J. A. Linn, 1881-1883	

BETHEL, CATAWBA COUNTY

Bethel Lutheran Church is located in the Oxford Ford section of Catawba County about five miles northeast of Claremont. From its beginning until 1897 it was connected with the Tennessee Synod, but in that year withdrew and remained independent of synodical connection for several years. It then united with the Missouri Synod.

The date of organization is not definitely known. The present pastor, Rev. W. P. Hunsucker says that they are planning to observe the 75th anniversary in 1953, which would indicate that the church was organized about 1878. However there are gravestones bearing much earlier dates, even as far back as 1793, thus showing that there

might have been some kind of church services held in the locality at that time.

The present church is a modern brick structure. It was remodeled and rebuilt some years ago, and again in 1951 was enlarged and more fully equipped.

There is no complete list of pastors available, but it is known that the present pastor, Rev. Hunsucker, has served that church for the past thirty years.

BETHEL, GASTON CO.

Bethel Church is located in the northern part of Gaston County, on the old Dallas-Lincolnton road, somewhat midway between those two places.

This church was started about 1790, at which time their first log church was built. It was situated on the west side of the road, north of the Gap of Pasour Mountain. This building was destroyed by fire. About 1835 another log house was built, but at a different place, near where Landers Chapel now is. This building was used jointly by Lutherans and Methodists. It was referred to as the Old Log Church. It had a gallery for the colored people. Rev. Adam Miller, Jr., was pastor here about that time.

About 1860, the Lutherans, under the pastoral leadership of Rev. George Hunt, decided to build a church for the Lutheran congregation at a new location. A lot was given by Mr. William Sloan to the Lutheran Christian Society, and Mr. Jonas Senter was employed to build a small church 20 x 24 at a total cost of \$65.00. The church was named Bethel at this time. This seems to have been but a temporary building. Then about 1870 a frame structure was built in its place on the same lot, which is the lot now owned. But, unfortunately, the new building was destroyed by fire in 1892, just a year after Rev. B. L. Westenberger became pastor there. After the church was destroyed, services were held in a house owned by Mr. M. S. Pasour, until a new church could be built. In 1893 the cornerstone was laid for a new brick church, however, it was not completed for a few years, but the congregation began using it soon after it was under roof.

When Rev. C. O. Lippard was pastor here, in 1923, this building was remodeled and enlarged so as to provide Sunday School rooms. A new Parish House was built in 1952 under Pastor Miller's leadership, which was dedicated in December the same year.

This congregation was for a number of years without Synodical connection. Then, in 1888, while Rev. M. L. Carpenter, a son of this

congregation, was pastor, it was united with the Joint Synod of Ohio, and remained so until 1912, when it united with the Tennessee Synod.

LIST OF PASTORS:

J. G. Arends, 1790-1807	J. M. Senter, 1903-1912
Philip Henkel, 1808-1814	J. C. Dietz, 1912-1914
Daniel Moser, 1814-1821	O. W. Aderholdt, 1916-1920
David Henkel, 1821-1830	C. O. Lippard, 1920-1923
Adam Miller, Jr., 1831-	F. M. Speagle, 1923-1928
George Easterly, 1832-	J. J. Bickley, 1929-1932
George L. Hunt, 1853-1877	H. P. Barringer, 1932-1940
M. L. Carpenter, 1877-1891	W. N. Yount, 1940-1942
B. L. Westenberger, 1891-1895	R. L. Fisher, 1942-1943
J. H. Wannemacher, 1895-1899	L. S. Miller, 1943-
G. A. Derhammer, 1900-1902	

BETHEL, ROWAN CO.

Bethel Church is located in Rowan County, about four miles from Salisbury, on the highway from Salisbury to Mocksville. This church was organized in March 1851, by Rev. Jacob Crim, with twenty-one members. The new organization worshipped for the first while in the Presbyterian Church in the village and was referred to as Franklin Church, built in 1854 it was named Bethel Lutheran Church.

The first house of worship was built a short distance east from the present church, where the cemetery is. It was a small frame building with wooden shutters covering the windows. The second building is located midway between the old church site and the village, in a pine grove. This church is also a frame structure 40 x 60 feet. It was completed in 1883, and was dedicated, free of debt, on April 29 the same year by Pastor V. R. Stickley and Dr. J. B. Davis.

In 1928 transepts were added to the building, giving it a cruciform shape.

Back in 1881 Bethel and St. Paul's churches jointly purchased a house and lot in the village of Franklin for a parsonage. But this property was later disposed of and the pastor lived at St. Paul's church. Just recently Bethel has built a new parsonage near the church.

This church has furnished many fine men and women to other neighboring congregations, and has sent six of her fine young men into

the gospel ministry—Turner Earnhardt, Martin M. Miller, J. A. Lock Miller, Wesley W. Kennerly, Pleasant E. Monroe, and Moses L. Kester.

LIST OF PASTORS:

Jacob Crim, 1851-1858	V. Y. Boozer, 1899-1907
J. L. Smithdeal, 1858-1860	R. R. Sowers, 1907-1911
Jacob Crim, 1861-1862	M. L. Ridenhour, 1911-1916
S. Scherer, 1862-1872	E. A. Repass, 1917-1918
S. Rothrock, 1872-1873	C. E. Ridenhour, 1919-1928
H. M. Brown, 1873-1882	W. H. Lefstead, 1929-1930
V. R. Stickley, 1882-1884	G. H. L. Lingle, 1931-1950
C. A. Rose, 1884-1899	J. J. Smith, 1951-

BETHLEHEM, HICKORY

Bethlehem Lutheran Church is located in Catawba County, three miles southeast of Hickory.

This church was organized by Rev. W. P. Cline, D.D., in the Barger School House with thirty members in the year 1907. The lot for the church was donated by Mr. Abel Barger and his son, Gideon.

The first building was a frame structure erected by free labor at a cost of \$500.00. In 1936 a Sunday School Annex was added to the back end of this building, and the entire structure was brick veneered at a cost of \$8,000.00. Rev C. E. Lutz was pastor at that time.

The parsonage was built in 1940, while Rev. G. A. Phillips was pastor. The upstairs was finished by Rev. B. J. Wessinger. The building cost \$4,200.00. A recreational building was put up in 1942 at a cost of \$2,000.00. Then in 1952, during Rev. H. L. Whiteside's pastorate, a new Educational Building was constructed for \$38,000.00 with 14 rooms for class work.

This church went on a fulltime pastoral basis January 1, 1949.

LIST OF PASTORS:

W. P. Cline, 1907-	G. H. L. Lingle, 1927-1831
F. K. Roof, 1907-1914	C. E. Lutz, 1931-1940
A. L. Bolick, 1914-1917	G. A. Phillips, 1940-1943
W. D. Haltiwanger, 1917-1925	B. J. Wessinger, 1943-1949
E. J. Sox, Supply, 1925-1926	H. L. Whitesides, 1950-
W. G. Cobb, 1926-1927	

BETHPAGE, LINCOLN

Bethpage Church is located in Lincoln County, seven miles west from Lincolnton. The church was organized by Rev. A. J. Fox on September 12, 1858.

This congregation has had three houses of worship. The first one was a low frame structure with three doors. Two benches were provided for Negro worshipers. The second building was erected in 1891 at the same place as that of the first one. This building was also a frame structure.

The third building, which is the present one, is a brick structure which was constructed in 1926 while Rev. F. M. Speagle was pastor. It is located across the road from the original location. It has a basement and classrooms for Sunday School and is well adapted to local needs.

The old furniture was used for a while. The church was dedicated in 1938, and new pews and chancel furniture were installed in 1941 when Rev. W. N. Yount was pastor.

This congregation has had several different pastoral connections. At first it was with Trinity, then later with St. John's at Cherryville, and for a number of years it constituted a part of the Crouse parish which continued until 1950. Bethpage and Cedar Grove are now in a parish together, with Rev. L. Clement Hahn as pastor. A new parsonage was constructed at Bethpage Church in 1951. A new parish house is now being built.

LIST OF PASTORS:

A. J. Fox, 1858-1873	C. O. Lippard, 1920-1924
M. L. Little, 1873-1883	F. M. Speagle, 1925-1928
J. A. Rudisill, 1883-	J. J. Bickley, 1928-1932
L. L. Lohr, 1890-	H. P. Barringer, 1932-1940
J. J. George, 1894-	W. N. Yount, 1940-1942
J. C. Wessinger, 1895-1903	R. L. Fisher, 1942-1943
R. H. Cline, 1903-1904	L. S. Miller, 1943-1950
E. H. Kohn, 1904-1909	Keith Beam, Sup., 1950-
J. C. Dietz, 1909-1914	L. C. Hahn, 1951-
O. W. Aderholdt, 1916-1920	

CALVARY LUTHERAN CHURCH, CONCORD

Calvary Lutheran Church in Concord is located on Buffalo Street in the northern section of the city.

This church was organized with thirty-five members on April 1, 1913, by Rev. C. P. McLaughlin, D.D., who was then pastor of St. James

Church in that city. A lot was secured and a building was started while Rev. C. H. Day was pastor, and the church was completed under the pastoral leadership of Rev. M. L. Kester. It was opened for services on Sunday, November 20, 1921.

A house and lot by the side of the church were purchased for a parsonage at about the same time the church was built. The entire plant represented an outlay of around \$35,000.00. For lack of sufficient funds for further outlay at that time, temporary furnishings were used until 1938, at which time new pews and chancel furniture were installed at a cost of \$900.00, much of which was raised by the ladies of the congregation. The church was dedicated, free of debt, February 5, 1939, by the President of Synod and Pastor Goodman.

A new parsonage, located on 163 North Church Street, was purchased in 1949, while Rev. Paul B. Cobb was pastor, at a cost of \$12,000.00, but the deferred payments for the same were paid off while Rev. Glenn L. Barger was pastor. A church hut was built in 1946 at a cost of \$4,000.00.

Soon after Rev. W. N. Yount became pastor here, the congregation decided to relocate and build an entirely new church plant. A lot, of 250 feet frontage, on Lake Concord Road, was purchased during the summer of 1952, and plans were worked out for a new church. The lot itself is valued at \$12,000.00, located in a new development in the northern section of the city.

LIST OF PASTORS:

C. P. McLaughlin, 1913-1914	G. A. Miller, 1934-1936
C. E. Norman, As't, 1913-1914	G. B. Goodman, 1936-1945
B. S. Dasher, 1915-1916	Paul B. Cobb, 1945-1949
C. H. Day, 1918-1920	G. L. Barger, 1949-1950
M. L. Kester, 1921-1928	Supply Services, 1951-
F. M. Speagle, 1928-1932	W. N. Yount, 1951-
J. F. Davis, Sup., 1932-1934	

CALVARY, MORGANTON

Calvary Lutheran Church is located on King and Queen Streets in Morganton, Burke County, N. C.

A Lutheran Church was started at Glen Alpine, about six miles west of Morganton, about 1884. A small frame church was built, and services were conducted by Rev. J. A. Rudisill and other ministers of the Tennessee Synod for a number of years. Mrs. J. E. Garrison was confirmed in that church in 1886, but later became a member of Calvary congregation in Morganton. Services were discontinued at Glen Alpine sometime prior to 1897, and the church building was sold in

1908, and the lot was returned to the original owner. But a few faithful Lutherans who lived in or near Morganton wanted a Lutheran Church. Supply pastors from Concordia College at Conover held services at different times and places. These ministers were connected with the Missouri Synod.

About the year 1908 a lot was purchased by the Lutheran group and the Missouri Synod brethren; however, no building was erected on it. For some reason the supply pastors from Conover stopped coming. Then pastors of the Tennessee Synod at Hickory began holding services in Morganton. On March 2, 1910, this group, under the leadership of Dr. W. A. Deaton, then Synodical Missionary, purchased the old Methodist church for \$600.00. The title is in the name of the Lutheran Church in Morganton belonging to the Tennessee Synod, and that of the North Carolina Conference of the Tennessee Synod. This building was used until 1936, when it was removed to build the new church.

On September 1, 1932, Rev. D. P. Rudisill became pastor here. The congregation, under his leadership, was re-organized June 9, 1933 with 36 members. By 1937, the new brick church, with full basement had been constructed, and on August 8 that year was opened for divine services. Pastor Rudisill was assisted in this service by Dr. E. C. Cooper and Dr. J. L. Morgan. The completion of this work was made possible by the fine cooperation of the pastor and local mission, and the different major auxiliaries of the Synod. The building, with furnishings, cost about \$15,000.00. The church was dedicated, free of all indebtedness, on August 10, 1941 by Pastor D. P. Rudisill, Rev. W. A. Deaton, D.D., and President Morgan.

While Rev. A. W. Lippard was pastor, an additional lot adjoining the church grounds was purchased for \$6,000.00 in the year 1946, and on April 27, 1948, a lot for a parsonage was purchased for \$1,500.00.

Rev. John H. Sigmon became pastor June 1, 1949. On March 27, 1950, work was begun on a new parsonage to cost \$14,000.00. On June 20, 1951, the pastor and his family moved into the completed building. Beginning January 1, 1952, Calvary congregation went on a self-sustaining schedule.

At the beginning of this work, Rev. J. A. Rudisill and other supply pastors served the congregation from about 1884 until around 1897, at which time services were apparently discontinued for a time.

LIST OF PASTORS:

W. A. Deaton, 1910-1917	D. P. Rudisill, Sup.
G. W. Nelson, 1917-1918	E. C. Cooper, 1930-
Students, 1918-1920	S. L. Sox, 1931-
F. K. Roof, 1920-1924	E. C. Cooper, 1931-1932
E. R. Lineberger, S., 1924-	D. P. Rudisill, 1932-1942
W. A. Craun, 1924-1927	A. W. Lippard, 1942-1949
Vacant, 1927-1928	J. H. Sigmon, 1949-

CALVARY, SPENCER

Calvary Lutheran Church is located near the corner of Carolina Avenue and Fifth Street in Spencer, N. C.

Mr. E. L. Ritchie, Seminary student, held services here during the summer of 1904. A Sunday School was organized August 21, 1904, and carried on in the Spencer School House.

The church was organized by Rev. Ritchie on September 17, 1905, in a hall on the third floor of the bank building. A lot for a church was secured from the Southern Railway Company July 7, 1906. Services were held at various places by different ministers, and many discouragements were experienced by long delays before a church building could be provided. After a few years the Episcopal Church in Spencer offered us the use of their chapel, which made the services more inviting.

After Rev. G. H. Cox, D.D., became pastor, conditions became more settled, and it was decided to start building. A stone church was planned for, and the cornerstone was laid August 2, 1914 by Rev. M. M. Kinard, D.D., and Dr. Cox. The building was completed in February, 1915 at a cost of \$8,000.00. A donation of \$500.00 was received from the Southern Railway Company for the building, and \$1000.00 from Synod, along with other donations from various churches and from different friends.

The first service in the new church was on June 6, 1915 with the sermon by the pastor, Dr. G. H. Cox, the text being Psalm 122:1.

The church was dedicated, free of debt, on May 17, 1925 by the President of Synod, Pastor F. B. Lingle, and Dr. G. H. Cox. A house and lot were purchased for a parsonage on the corner of Fifth Street and Carolina Avenue for \$4,500.00, while Rev. Lingle was pastor.

Rev. Paul C. Sigmon's pastorate was cut short by illness and death October 25, 1932; however, he did a fine work while there. A new stone annex for Sunday School purposes was built under the leadership of Rev. B. J. Wessinger, which was opened for use on December 31, 1933.

The congregation had, up to 1944, been in a parish with Christ Church in East Spencer, but on February 6, 1944, the church decided to support its own fulltime pastor. Rev. G. F. Schott was called as their first fulltime man. Under his leadership their new brick Educational Building was constructed, at a cost of \$47,000.00 during the year 1950. At about the same time the parsonage building on the church corner was dismantled, and a new house and lot for a parsonage were purchased on Fifth Street, a short distance away, for \$8,000.00.

LIST OF PASTORS:

E. L. Ritchie, 1905-1907	R. R. Fisher, Sup., 1931-
R. A. Goodman, S., 1908-1909	P. C. Sigmon, 1931-1932
R. A. Goodman, 1909-1911	B. J. Wessinger, 1933-1944
G. H. Cox, 1912-1916	W. B. Aull, Sup., 1944-
F. B. Lingle, Sup., 1917-	G. F. Schott, 1944-1952
F. B. Lingle, 1918-1931	G. H. L. Lingle, Sup., 1952-
	C. M. Starr, 1952-

CEDAR GROVE, LINCOLN COUNTY

Cedar Grove Church is located in the western part of Lincoln County, ten miles west of Lincolnton. The church was organized September 17, 1892, by Rev. J. A. Rudisill and was received into the Tennessee Synod the same year.

This church, a brick structure 30 x 50 feet, was completed in 1892 and was dedicated on the fourth Sunday in June 1894 by Pastor Rudisill. In 1938, a Sunday School building 30 x 40 feet was added, which has an assembly hall and seven classrooms. It is a brick veneered structure and was dedicated June 22, 1941, by the pastor, Rev. W. J. Roof, and the President of Synod.

LIST OF PASTORS:

J. A. Rudisill, 1883-1895	J. J. Bickley, 1920-1922
J. C. Wessinger, 1895-1903	B. J. Wessinger, 1922-1926
R. H. Cline, 1903-1905	L. L. Lohr, 1927-1930
J. F. Deal, 1906-1907	W. A. Sigmon, 1931-1937
M. L. Pence, 1908-1914	Wade Yount, Sup., 1937-
D. L. Miller, 1916-1918	W. J. Roof, 1938-1950
J. A. Yount, 1919-	L. C. Hahn, 1951-

CENTER GROVE, KANNAPOLIS

Center Grove Church is located in Kannapolis on Cannon Boulevard in Cabarrus County. This church was first located about three-fourths of a mile east of this place, where the cemetery is. Services were first held under a brush arbor, about where Mr. and Mrs. Flake Edminston's home is.

The church was organized September 9, 1876, with twenty-one members by Rev. Whitson Kimball. A lot for a church was purchased from Mr. and Mrs. P. W. Furr on April 6, 1878, where the old church stood. Soon a Building Committee was appointed; namely: Fred Cline, D. H. Winecoff, J. I. Patterson, W. H. Barnhardt, Peter Glass, and Joseph Chambers. The building was started right away. It was a frame structure 30 x 50 feet, but was later enlarged by adding transepts and Sunday School rooms, while Rev. C. A. Brown was pastor. The church was dedicated the first Sunday in April 1880, by Rev. W. H. Cone and Rev. V. R. Stickley.

In 1945, a lot for a new church was purchased on Cannon Boulevard, and on July 25, 1948, ground was broken for the new church. The service was by the pastor, Rev. D. F. Swicegood, and President V. R. Cromer.

The church was completed in 1950 and was formally opened October 6, 1950, and the cornerstone was laid that same afternoon by Pastor Swicegood, President F. L. Conrad, and Dr. J. L. Morgan.

This is a beautiful brick church, with ample provision for the educational work of the congregation. It represents a cost of around \$135,000.00. The first and only air-conditioned church in the Synod.

For most of the time this congregation was in a parish with Lutheran Chapel Church, but by 1945 the congregation had grown to where a fulltime pastor was called.

A new brick parsonage, near the new church was purchased in 1945.

LIST OF PASTORS:

Whitson Kimball, 1876-1878	C. A. Brown, 1900-1901
W. H. Cone, 1878-1880	J. Q. Wertz, 1902-1907
B. S. Brown, Sr., 1881-1886	C. A. Brown, 1908-1924
W. Kimball, Supply, 1887	E. F. K. Roof, 1925-1928
J. L. Buck, 1888-1889	C. E. Ridenhour, 1928-1945
C. A. Marks, 1889-1896	D. F. Swicegood, 1945-1951
J. Q. Wertz, 1896-1898	E. L. Misenheimer, 1951-
W. B. Oney, 1898-1900	

CHRIST CHURCH, EAST SPENCER

Christ Church is located on the corner of North Long and West Earnhardt Streets, in East Spencer; however, the original location was on the Salisbury-Lexington Highway, about a mile north of Spencer.

The congregation was organized November 13, 1870, by Rev. Simeon Scherer, while he was pastor at Union Church. Services were held in the old Smith Schoolhouse on Long Street, near where the old church was located.

A congregational meeting was held at Michael Kluttz's home January 15, 1872, to plan for a church building. Soon a lot was purchased and a small frame building, approximately 25 x 40 feet, was constructed. After the frame was set up, the building stood for a few years before it was finished. It was dedicated in 1882, while Rev. V. R. Stickley was pastor.

In 1898 a new location was secured as a gift from Mr. Newton Earnhardt, one of the members, and a new frame church 30 x 60 feet was constructed, facing Earnhardt Street. It appears that Rev. P. L. Miller was pastor at that time. A frame parsonage was built a few years later.

For some years this church was in a parish with Haven Church in Salisbury, but in 1918 Christ Church was associated with Calvary Church in Spencer. Rev. F. B. Lingle became pastor about that time. A year or so later the church was damaged by fire, so plans were made for a new church. The building was erected and was opened for services on May 25, 1924. This is a brick building with full basement.

This congregation called a pastor for fulltime service, beginning in 1944, and in 1948 a seven-room brick parsonage was constructed on Long Street near the church.

LIST OF PASTORS:

S. Scherer, 1870-1875	E. L. Ritchie, 1905-1907
H. M. Brown, 1875-1880	Stu. R. A. Goodman, 1908-
W. J. Smith, 1881-1882	C. I. Morgan, Sup., 1908-1909
V. R. Stickley, 1882-1884	R. A. Goodman, 1909-1911
C. A. Rose, 1884-1897	G. H. Cox, 1912-1916
W. Kimball, 1897-1898	Stu. F. B. Lingle, 1917-
P. L. Miller, 1898-1899	F. B. Lingle, 1918-1931
W. A. Julian, 1899-1900	Stu. R. R. Fisher, 1931-
H. W. Jeffcoat, 1900-1901	P. C. Sigmon, 1931-1932
J. P. Miller, Sup. 1902-	B. J. Wessinger, 1933-1944
Jacob L. Morgan, 1902-1903	W. B. Aull, Supply, 1944
Stu. E. P. Conrad, 1903-	G. S. Bowden, Jr., 1944-1947
C. L. Miller, 1903-1904	E. R. Lineberger, Sr., 1948-1951
Stu. E. L. Ritchie, 1904-	G. G. Robertson, 1952-
E. C. Witt, 1905-	

CHRIST CHURCH, STANLEY

Christ Church is located in the town of Stanley, in Gaston County. It is not definitely known when this church was organized; however, the cornerstone bears the date 1841. The congregation celebrated its hundredth anniversary on October 5, 1941, while Rev. J. J. Bickley was pastor here.

The first building was a frame structure, oblong in shape, with two doors in the front end. It stood just back from where the present building now is. We have no record of when this building was constructed, but the records show that it was used a while before it was completed. A congregational meeting was held May 22, 1858, to authorize its completion. Then, several years later, we are told that important repairs and improvements were made on the building after which it was "Rededicated" on Saturday, June 5, 1875. This would indicate that

there had been a previous dedication when the church was first completed. The dedication service was conducted by their Pastor, Rev. J. R. Peterson, assisted by Rev. M. L. Little. It merits our notice here that "Father Peterson", as he was affectionately called, served this church for a period of forty years.

In 1899, under the pastoral leadership of Rev. W. A. Deaton, plans were worked out for a new brick church. The cornerstone for it was laid on October 14, 1899, and the building carried right on to completion. However, it was not fully paid for until some ten years later, while Rev. R. H. Cline was pastor. After paying off the church debt, Pastor Cline led the congregation in building a parsonage on a lot next to the church. Then, in 1948, a new brick parsonage was built on a new location farther from the church, at a cost of \$15,000.00, and the old one was converted into an educational unit of the church.

We have not been able to learn definitely the earlier list of men who preached at this church. It is thought that David Henkel, as well as others, preached here before a regularly established church was formed.

LIST OF PASTORS:

P. C. Henkel, 1846	A. L. Bolick, 1917-1919
A. J. Fox, 1854-	C. N. Yount, 1919-1925
J. R. Peterson, 1857-1897	D. P. Rudisill, 1925-1931
M. J. Matthias, Sup., 1897-	J. J. Bickley, 1932-1944
W. A. Deaton, 1898-1906	C. E. Bernhardt, 1945-1951
J. F. Deal, 1906-1909	R. B. Cuthbertson, 1951-
R. H. Cline, 1910-1915	

CHRISTIANA, GRANITE QUARRY

Christiana Church is located in Rowan County, one mile south of Granite Quarry on the Albemarle Highway.

This church was organized on January 23, 1871 with seven charter members by Rev. Simeon Scherer, then pastor of Union Church. The organizational service was held in the home of Nathan Brown, who lived near where the church now stands. The five and one-half acre lot owned by this church was purchased from Nathan Brown and his wife, and his mother, Mrs. Amy Brown, for \$25.00.

The first building was a frame structure 35 x 50 feet for which the cornerstone was laid July 25, 1871, by Revs. W. Kimball, S. Rothrock, S. Scherer, and R. L. Brown then pastor of the congregation. The building was completed in 1874.

The second church was also a frame building 50 x 65 feet constructed in 1898 while Rev. C. A. Brown was pastor. The cornerstone

was laid September 17, 1898, by Rev. C. A. Rose, Rev. R. L. Brown, and the pastor, Rev. C. A. Brown. It was dedicated January 1, 1899 by Pastor C. A. Brown and Rev. L. E. Busby, D.D.

Transepts, with ten classrooms, were added to this building while Rev. H. A. Trexler was pastor, in 1925. Their brick parsonage was built about 1931.

The church was completely destroyed by fire March 11, 1945. The congregation then held services in the Granite Quarry School Building until they could build again. Plans were made for a beautiful brick church with an Educational Building and a full basement and classrooms. The cornerstone was laid November 7, 1948, by their pastor, Rev. P. G. Kinney; Rev. V. R. Cromer, D.D., President of Synod; and Rev. G. W. McClanahan, D.D.

This church with its furnishings cost approximately \$120,000.00 and was dedicated free of debt, April 17, 1949 by Pastor P. G. Kinney, Dr. G. W. McClanahan, Dr. J. L. Morgan, and Dr. P. D. Brown. Special services for the blessing of furniture of the church were held under the direction of Rev. W. Gilmer Boggs, the present pastor, on September 9, 1950.

During the first forty-five years of the congregation, Christiana and Union Church were in a parish together. Then for a few years other connections were made. But about the time when the two Synods reunited Christiana went on a self-sustaining basis for a full-time pastor. A recreational building is now under construction.

LIST OF PASTORS:

Simeon, Scherer, 1871-	B. E. Petrea, Sup., 1911-
R. L. Brown, 1871-1884	R. R. Sowers, 1911-1913
J. M. Hedrick, 1884-1885	N. D. Bodie, 1914-1918
Harry Yarger, Sup., 1885-	C. B. Miller, 1919-1921
J. W. Strickler, 1886-1889	H. W. Jeffcoat, 1922-1923
J. Q. Wertz, 1889-1894	E. R. Lineberger, Sr., 1923-
C. A. Brown, 1894-1900	H. A. Trexler, 1924-1930
J. L. Morgan, Sup., 1900-	G. W. McClanahan, 1931-1938
J. P. Miller, 1900-1903	J. W. Iddings, 1938-1943
N. D. Bodie, 1903-1907	P. G. Kinney, 1943-1949
L. B. Spracher, 1908-1909	W. G. Boggs, 1950-
J. A. Linn, 1909-1911	

COBLE'S, GUILFORD COUNTY

Coble's Church is located in Guilford County about twelve miles southeast from Greensboro. It was organized by Rev. Jacob Scherer in 1812, who was pastor of Lows Church and travelling missionary of the North Carolina Synod at that time. The original name of the con-

gregation was Zion, and the deed recorded in the courthouse has it "Mt. Zion," but it later came to be called Coble's, because so many of the members have that name.

The first church was a log building with galleries on three sides, and the pulpit on the other side. It was used jointly by Lutheran and Reformed alike until about 1847, when the Reformed people built Mt. Hope Church for their congregation alone.

Following the organization of the Tennessee Synod in 1820, a number of the members formed a congregation in connection with that body; however, they continued to worship in the same building until 1921, when the two Lutheran bodies united.

The second building was a frame structure, which was erected in 1876, and was dedicated at a meeting of the Tennessee Synod in 1877. This building was later moved to one side of the lot and fitted up for a children's department of the Sunday School.

The third and present building is a brick structure and was erected in 1927, under the pastoral leadership of Rev. D. I. Offman, at a cost of about \$8,000.00. An Educational Building, costing around \$10,000.00, was added to the church plant in 1946, under the guidance of Pastor Q. O. Lyerly. Their modern seven-room brick parsonage was constructed in 1940, on a lot given by Mr. and Mrs. C. A. Coble, just across the road from the church.

Cobles, or Zion as it was first called, which belonged to the North Carolina Synod, was in a parish with Low's, St. Paul's, and Richland, congregations until the merging of the two Synods in 1921; and the Cobles which belonged to the Tennessee Synod was in a parish with Melancthon and Mt. Pleasant.

Then, following the merging of the two Synods, Cobles and Zion congregations merged into one church, and took the name Cobles. This church was then placed in a parish with Low's, St. Paul's, and Mt. Pleasant, with Rev. D. I. Offman as pastor, up till 1940. Richland congregation was placed in a parish with Grace at Liberty, and Melancthon. From 1940 to 1952 Cobles and Low's churches constituted a parish, with Rev. Q. O. Lyerly as pastor.

Pastor Lyerly resigned, effective September 1, 1952, to accept a call to Pilgrim Church near Lexington, N. C., at which time Cobles congregation decided to call a full-time pastor. Rev. J. E. Smith accepted a call to Cobles effective December 15, 1952.

LIST OF PASTORS:

North Carolina Synod

Jacob Scherer, 1812-1829	W. A. Julian, 1865-1870
William Artz, 1829-1854	E. P. Parker, 1871-1882
Simeon Scherer, 1855-1858	A. D. L. Moser, 1883-1886
Bryant C. Hall, 1859-1864	W. B. Cronk, 1887-1891

H. M. Brown, 1891-1902

V. R. Stickley, 1909-1913

R. R. Sowers, 1903-1904

H. W. Jeffcoat, 1914-1921

C. M. Fox, 1906-1907

LIST OF PASTORS:

Tennessee Synod

Philip Henkel, 1825-

M. J. Stirewalt, 1859-1862

Daniel Moser, 1831-

Thomas Crouse, 1863-1866

C. G. Reitzel, 1835-1837

M. L. Fox, 1867-1889

J. R. Moser, 1838-

D. I. Offman, 1890-1902

Henry Goodman, 1844-

D. J. Settlemire, 1903-1912

Thomas Crouse, 1848-1857

D. I. Offman, 1913-1921

Pastors since the merger of Synods in 1921:

D. I. Offman.....1921-1940 Q. O. Lyerly.....1940-1952

J. E. Smith.....1952-

COLD WATER, CONCORD

Cold Water Church is located in Cabarrus County, about two miles east from Concord, near Cold Water Creek. This church dates back to 1768, when Governor Tryon attended services there on August 21 and heard Rev. Samuel Suther preach. He was a German Reformed minister. It is not stated that this was a union church at that time; however, it most probably was. From the North Carolina Historical Review for January 1930, page 144, in referring to Rev. Nussman we quote the following: "During the period of his misunderstanding, Mr. Nussman also served, at first, a congregation with an admixture of members of the German Reformed Church, whose church was located six miles southwest of that on Buffalo Creek." The time referred to in this statement was about the year 1775.

According to Cox and Bernheim's History of the N. C. Synod, page 104, land for a church site was deeded to the congregation in the year 1792, by Adam Bowers with Martin Phifer trustee. The house was of hewn logs.

Bernheim, in his Lutherans in the Carolinas, page 346, says: "In 1797 the Rev. Adam Nicholas Marcard, who had been laboring in the vicinity of Cold Water Creek, a newly organized church, became the pastor of Saint John's Church and labored there nearly three years, and then removed to South Carolina." All this would seem to show that Cold Water Church was a regularly organized congregation used by Lutheran and Reformed organizations for many long years.

This church was admitted to the North Carolina Synod in 1814. In 1843 a large number of the members withdrew from the congregation and organized St. James Church in Concord, which left the con-

gregation too weak to keep a regular pastor for a number of years. Then in 1871 the work was reorganized as an entirely Lutheran Church, while the Reformed built a church for themselves a few miles away and called it Mt. Gilead.

In 1888 a new house of worship was built by the Lutherans on the old grounds. It was remodeled in 1951.

We do not find a complete list of pastors for this church.

LIST OF PASTORS:

Adolph Nussman, about 1775	M. G. G. Scherer, 1898-1899
Adam N. Marcard, 1797	Vacant, 1900-1912
C. A. G. Storch, 1810	C. R. Pless, 1913-1915
W. G. Harter, 1841	G. H. Cox, 1916-1918
P. A. Strobel	C. H. Day, 1919-
L. A. Bikle, 1877	J. B. Moose, 1920-1922
S. T. Hallman, 1882	L. D. Miller, 1924
J. S. Heilig, 1884	J. H. C. Fisher, 1925-1929
Whitson Kimball, 1885	L. D. Miller, 1930-1933
R. W. Petrea, 1887	J. A. L. Miller, 1934-1940
A. D. L. Moser, 1888	G. B. Goodman, 1941-1945
J. M. Hedrick, 1889-1893	P. B. Cobb, 1946-1949
J. D. Shealy, 1894	Glenn Barger, 1950-1951
H. A. McCullough, 1895-1898	L. A. Sloop, 1951-

CONCORDIA, CHINA GROVE

Concordia Church is located in Rowan County, on the Landis-Mooresville highway, about five miles west from Landis.

It was organized in 1882, with eighty-two charter members, by Rev. W. A. Lutz while he was pastor at Enochville. Preaching services were, at the beginning of the work, sometimes held in a grove where the parsonage now stands.

The first church was a frame building 50x70 feet, with a balcony over the front entrance. The church was completed and was dedicated, free of debt, April 23, 1883 by Pastor Lutz, assisted by Dr. G. D. Bernheim and Dr. S. T. Hallman.

In 1924, Sunday School rooms were added, and the interior of the church redecored. On Sunday, March 1, 1942, the entire building was destroyed by fire. After that occurred services were held in the Enochville school auditorium until the basement of the new church could be used.

Inspired by their Pastor, Dr. C. P. Fisher, the congregation, at once, proceeded to build a new church. This is a brick structure, with

full basement, balcony over the front entrance, and ample provision for Sunday School and other activities. The building cost about \$40,000.00. It was dedicated, free of debt, May 9, 1943.

In 1945, Concordia congregation, which formerly carried on its work in a parish with some other congregations, called Rev. H. G. Fisher as fulltime pastor and built a new brick parsonage.

A new Electronic Organ with chimes was installed, after Rev. C. E. Lutz became pastor, and was dedicated April 23, 1950.

LIST OF PASTORS:

W. A. Lutz, 1882-1883	S. W. Kuhn, Sup., 1909
Holmes Dysinger, Sup., 1883	M. L. Ridenhour, 1909-1911
W. Kimball, 1884-1885	C. A. Brown, 1912
C. B. Miller, Sup., 1886	B. S. Brown, Sr., 1912-1915
C. A. Brown, Sup., 1887	P. E. Shealy, 1916-1917
D. A. Sox, 1887-1888	C. I. Morgan, 1917-1921
W. Kimball, 1889-1891	P. D. Risinger, 1922-1924
C. A. Brown, 1892-1893	C. O. Lippard, 1924-1930
H. W. Jeffcoat, 1894-1900	C. M. Fox, Sup., 1930
C. A. Phillips, Sup., 1900	P. G. Kinney, Sup., 1930
B. S. Brown, Sr., 1900-1904	C. P. Fisher, Sr., 1930-1944
T. C. Parker, 1905-1908	H. G. Fisher, 1945-1948
M. L. Ridenhour, Sup., 1908	W. B. Aull, Sup., 1948
C. B. Miller, Sup., 1908-1909	C. E. Lutz, 1948-

CONCORDIA LUTHERAN CHURCH, CONOVER

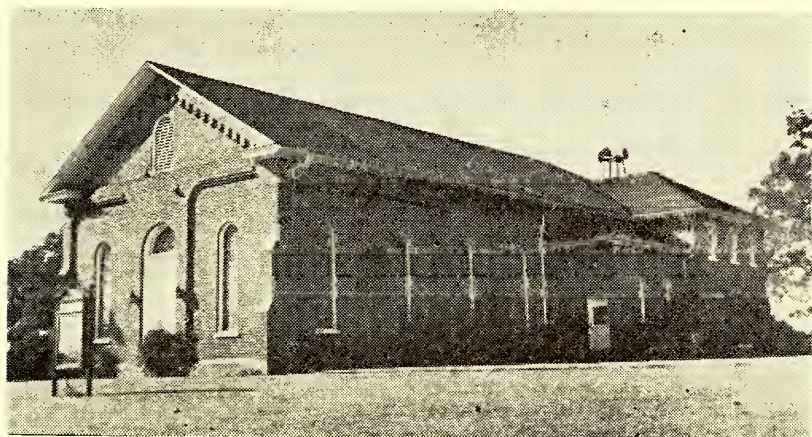
Concordia Lutheran Church is located in Conover, N. C., in Catawba County. The beginning of this congregation runs somewhat concurrently with that of Concordia College which was located in the same place.

Their present pastor, Rev. R. F. Lineberger, says that: according to the best information he can get, Concordia Congregation began about 1878, when a group of members of St. John's Church began holding services in Conover. It is believed that the first services were held in a small school building. Later the group met in Concordia College auditorium, until about 1897, when the present brick church was built. A few years ago a large Parish Building was constructed.

This congregation was a member of the Tennessee Synod from its beginning, until 1897, when it withdrew from that body and united with the Missouri Synod. It appears that members of Concordia College faculty conducted services for the congregation for a number of years, before they had a regular pastor. Anyway, we do not have a list of Tennessee Synod pastors who served it.

DANIEL'S, LINCOLNTON

Daniel's Lutheran Church is located in Lincoln County, about five miles northwest of Lincolnton. The fifty-acre tract of land owned jointly by the Lutheran and Reformed congregations, which included a school house, was a grant from King George III to Matthew Floyd dated October 22, 1767. This in turn was conveyed on July 15, 1768 to Nicholas Warlick, Frederick Wise, Urban Ashebanner, Peter Statler, Peter Summey, and Peter Hafner for ten pounds sterling. Then on January 9, 1774, those six men conveyed it to the two united congregations of Lutherans and Dutch Presbyterians. This all shows that there was an organized congregation there as far back as 1774, if not earlier, since there was a schoolhouse on the land in 1768, which most likely



DANIEL'S LUTHERAN CHURCH
LINCOLN COUNTY, NORTH CAROLINA

was used for church purposes as well as for schools. It was because of this school association that the church was for a long time called the School House Church, which name was continued in use until 1830, when it was changed to Daniel's.

The two congregations—Lutheran and Reformed—worshipped in a log house until 1845, when a frame building was erected. This frame building was used until 1888, when, under the leadership of Rev. J. A. Rudisill, the work was divided, and the Lutherans built a new brick church separate from the Reformed group, while the Reformed brethren remained using the old building until some years later when they too built a new church. The new church for the Lutherans was dedicated July 28, 1889, under the direction of Pastor Rudisill.

In 1928, while Rev. W. H. Roof was pastor, a fourteen-room Educational Building was put up as an annex to the church, which was dedicated July 31, 1938.

While Rev. D. S. Brown, Jr., D.D., was pastor there, a Recreational Building was constructed on the church grounds. Daniel's congregation is now constructing a new parsonage on land donated for that purpose.

The first pastor to serve this church was Rev. J. G. Arends, who came to this country from Germany in 1773 and lived in Rowan County until 1785, at which time he moved to Lincoln County and took charge of all the Lutheran churches west of the Catawba River. He had, however, made repeated pastoral visits to these churches while yet serving Organ Church in Rowan County. He continued as pastor here until his death in 1807. Rev. Philip Henkel was called to this work in 1808 and continued until 1814, when he resigned to accept a call to a parish in Tennessee. The pastors who followed here are listed herewith. However, we are not sure of the dates for some of the older ones.

LIST OF PASTORS:

J. G. Arends, 1785-1807	E. J. Sox, 1895-1896
Philip Henkel, Ast., 1805-1807	M. L. Pence, 1896-1899
Philip Henkel, 1808-1814	J. P. Price, 1901-1906
David Henkel, 1814-1825	L. L. Lohr, 1907-1918
Daniel Moser, 1825-1834	L. L. Lohr, 1919-1922
Adam Miller, Jr., 1835-1846	R. M. Carpenter, 1923-1925
P. C. Henkel, 1847-1855	W. H. Roof, 1926-1939
A. J. Fox, 1855-1875	B. S. Brown, Jr., 1939-1946
J. R. Peterson, 1876-1882	John Hall, Sup., 1946
M. L. Little, 1882-1883	H. H. Ritchie, 1946-1951
J. A. Rudisill, 1884-1894	O. K. Knight, 1952-
J. C. Wessinger, 1894-1895	

DUTCHMAN'S CREEK (REFORMATION), DAVIE CO.

Dutchman's Creek Church was first located in Davie (formerly Rowan) County, about five miles east from Mocksville. About 1760 a number of German families settled in that vicinity, some of them from Heidelberg, Germany, and so the church was often called the Heidelberg Church.

It is not known when the church was first organized, but baptismal records date back as far as 1766, by Rev. Valentine Beck, Rev. Paul Henkel, and others. Rev. Paul Henkel rendered pastoral services here as early as 1785, see Bernheim page 368. The old Church Record Book is labeled, "Heidelberg E. Lutheran Church Register," which carries lists of early baptisms, communions, and other church services.

Their church was a log building which has long since given way to decay. There was a metal raven mounted on the comb of the roof,

a symbol of divine providence, which was discarded when the old church building was pulled down, but which was later picked up and placed on a privately owned building.

By 1815 this congregation decided to relocate. A lot was secured in the Jerusalem settlement, on the road from Salisbury to Mocksville, and a new church built there. Mr. Nicholas Click, one of the Lutheran members, offered to give the lot for the church. After the church was built, a meeting was held to decide on a name for the new church. Rev. Gottlieb Schober of the Lutheran Synod was at the meeting. The name chosen was New Jerusalem. Lutheran Ministers who served the church at that place were: Rev. R. J. Miller, Rev. J. B. Anthony, Rev. Jacob Crim, and Rev. L. C. Groseclose. Trustees for New Jerusalem Church were: Henry Clement, Sr., Nicholas Click, Jr., John H. Freeling. The church council elected July 28, 1861, was: Nicholas Click and Matthias Miller, Elders; Daniel Swicegood and David Swicegood, Deacons.

In 1873 the congregation was again relocated. One of the leading Lutherans, Mr. Matthias Miller, offered a tract of land about two miles east from the Jerusalem community, which was accepted, and a new frame church erected there about that time. Again the church was reorganized and was named Reformation; however, it was popularly called Cherry Hill. Rev. J. D. Bowles and Rev. P. E. Zink were the pastors who assisted in this reorganization. Rev. H. M. Brown was soon called as pastor, and the work went on encouragingly for a number of years. Then, members moved away, and by 1925 there were only occasional services held.

The following brethren served the Dutchman's Creek congregation at one time or another:

LIST OF PASTORS:

At Dutchman's Creek:

Paul Henkel, 1785-1789	Paul Henkel, 1800-1805
Arnold Roschen, 1789-1800	Ludwig Markert, 1805-1816

At New Jerusalem:

Gottlieb Schober, 1815-1821	Jacob Crim, 1843-1860
R. J. Miller, 1816-1821	L. C. Groseclose, 1861-1863
Supplied, 1821-1843	Caleb Lentz, 1863-1864
J. B. Anthony, Sup., 1834	W. R. Ketchie, 1869-1870

At Reformation:

J. D. Bowles, 1870-1873	P. J. Wade, 1895 and in 1898
H. M. Brown, 1874-1880	G. H. L. Lingle, 1907-1909
W. A. Julian, 1880-1885	J. L. Smith, 1911-1912
J. M. Hedrick, 1885-1887	N. D. Bodie, 1912-1913
R. L. Brown, 1888-1892	W. C. Buck, 1914-1915
E. P. Parker, 1893-1894	M. L. Ridenhour, 1915-1916
H. E. H. Sloop, 1896-1897	M. L. Kester, 1918-1919
Whitson Kimball, 1897	C. E. Ridenhour, 1919-1925

EBENEZER CHURCH, NEWTON

Ebenezer Lutheran Church is located in Catawba County, ten miles east of Newton, in a rural community.

The date given for the organization of this church is 1889. The congregation has had two houses of worship, both of them frame structures. The first church was built about the time the congregation was organized. The present church was erected in 1942, and was dedicated August 20 of that same year, by President J. L. Morgan, and their pastor, Rev. E. R. Lineberger.

This church is in a parish with St. James near Newton, and receives afternoon preaching services.

LIST OF PASTORS:

J. L. Cromer, 1899-1900	C. I. Morgan, 1913-1917
R. A. Yoder, 1901-1905	W. J. Boger, 1918-1936
J. A. Arndt, 1906-1909	Leo Smith, Sup., 1936
W. D. Wise, Ast., 1908-1909	E. R. Lineberger, 1936-1947
W. D. Wise, 1909-1912	G. L. Hill, 1948-

EBENEZER, ROWAN CO.

Ebenezer Church in Rowan County is located on the old road from Salisbury to Concord, and about midway between Organ Church and China Grove. This work was started in 1866 when a number of Lutherans living in that community requested Conference to authorize the formation of a new congregation in that area. The request was granted, and Rev. G. D. Bernheim, Dr. P. A. Sifferd and Capt. J. A. Fisher were appointed a committee to help carry out the organization. The matter was approved by Synod in 1867, and on Sunday, June 3, that year Ebenezer Lutheran Church was formally organized with nineteen members. Officers elected were Dr. P. A. Sifferd and Frederick Stirewalt, Elders; and Moses J. Barger and J. A. Eddleman, Deacons.

A three and one-half acre lot was donated by Frederick and Paul Stirewalt, and in 1868 a frame church 40 x 60 feet was constructed. The church was dedicated, free of debt, January 31, 1869 by Pastor G. D. Bernheim and Dr. L. A. Bikle.

In 1879 this church was placed in a parish with Organ Church, and a parsonage was built at Organ Church, Ebenezer having a third interest in the building. This arrangement continued until about 1927, when each of these churches went on a fulltime basis for a pastor.

In 1939, under the pastoral leadership of Rev. P. G. Kinney, the church was remodeled—a full basement was made under the old building, the entire building was brick veneered on the outside, and the interior completely refinished, and refurnished. The building was reopened and a cornerstone laid November 26, 1939. The remodeled house

of worship was rededicated May 30, 1943. The work which was done cost about \$10,000.00. In 1947, while Rev. L. C. Hahn was pastor, a new brick parsonage was built at a cost of \$14,000.00.

LIST OF PASTORS:

G. D. Bernheim, 1867-1870	L. L. Lohr, 1918-1919
L. A. Bikle, 1870-1875	M. L. Ridenhour, 1919-1922
W. Kimball, 1875-1876	P. L. Miller, 1922-1927
R. W. Petrea, 1876-1877	B S. Brown, Sr.,
S. S. Rahn, 1878-1879	Supply, 1927-1930
S. Rothrock, 1879-1885	Stu. J. W. Iddings, 1927-1930
W. R. Brown, 1886-1893	J. W. Iddings, 1930-1938
G. H. Cox, 1894-1903	P. G. Kinney, 1938-1943
C. A. Brown, 1904-1907	L. C. Hahn, 1943-1950
H. A. Trexler, 1908-1913	G. H. Rhodes, Sup., 1951
R. R. Sowers, 1914-1918	H. F. Lineberger, 1952-

EMMANUEL LUTHERAN CHURCH, DAVIDSON COUNTY

Emmanuel Lutheran Church in Davidson County was located about four miles south of Thomasville. This congregation was organized in 1813, as a so-called union church, in which the church property was owned jointly by the Lutheran congregation and the Reformed congregation.

In that same year, 1813, three acres of land were deeded to Philip Kanoy, Jacob Myers, and John Bowers, "Elders of the Presbyterian and Lutheran German Churches or their successors in said churches", by John Myers and his wife Elizabeth for a consideration of five dollars.

In 1814 the two congregations built a union house of worship. Legend has it that one Gottlieb Grimes, a staunch Lutheran, struck the first lick with axe in felling a tree for this church. This building served the two congregations until 1901, when, on December 12, it was destroyed by fire. A new and more modern building was constructed by the combined efforts of the two congregations the next year.

However, in 1925, the Lutheran congregation sold its interest in the building to the Reformed Church for a consideration of \$400.00, and the fifty or more Lutheran members transferred their membership to neighboring Lutheran churches—some to Grace Church in Thomasville, and others to Holly Grove.

Sometime after the Tennessee Synod was organized, Emmanuel's congregation was affiliated with that body, in a parish with the Tennessee groups in Pilgrim and other congregations of that county. Hence a list of pastors for Emmanuel's may be found in the history of Pilgrim congregation.

EMMANUEL, HIGH POINT

Emmanuel Lutheran Church in High Point is located on the corner of North Main and Howell Streets. However, it was first located on English Street, and was called the Woman's Memorial Lutheran Church.

This work was started in 1907, when a number of Lutherans in High Point petitioned the Executive Committee of Synod for assistance in establishing a church there. Rev. J. L. Morgan, Field Missionary of the North Carolina Synod, took charge of the work July 4, 1907. The first service was held in the old Opera House on North Main Street on Sunday, July 7, 1907, with an attendance of 26 persons.

Beginning with January 1908, the Young Men's Reading Room on North Main Street was used for a place of worship until the new church was ready for use. Formal organization of the church was effected in the Reading Room on Sunday, February 16, 1908, with forty-one members.

With the help of Synod, a lot was purchased on English Street, and on September 10, 1908, a contract was let for a brick building to cost \$4,600.00. The Women's Missionary Society took on this mission as a "Special" and contributed liberally toward the building of the church. The first service was held in the church March 28, 1909, when Rev. J. B. Shoup—Mrs. Morgan's father—preached from Isaiah 6:8.

After the church was completed, Pastor Morgan moved to Mooresville to direct the building of a church at that place. His last sermon at High Point was on September 19, 1909, and the family moved September 30th, leaving the work in charge of Rev. M. L. Canup.

This church was dedicated April 24, 1910, by Dr. V. Y. Boozer, then President of Synod; Missionary J. L. Morgan; and Pastor M. L. Canup.

Rev. P. D. Brown took charge of the work May 15, 1913. In 1915 a house and lot were purchased on English Street for a parsonage. Due to business buildings being constructed near the church property, it was decided to relocate the place of worship. The church was, therefore, sold on August 2, 1919, and the present lot, on North Main Street, was purchased from Dr. C. E. Reitzel.

The new church building, costing about \$65,000.00, was begun June 4, 1920, and the cornerstone was laid October 31, 1920, by Pastor Brown and President Morgan. The building was opened for services July 3, 1921, and one week later Pastor Brown preached his last sermon as pastor of this congregation, after which he moved to Columbia, South Carolina.

On September 5, 1920, the name of the church was changed from Woman's Memorial to Emmanuel Lutheran Church, by request of the Women's Society.

Rev. F. L. Conrad was called to succeed Rev. Brown and took charge August 1, 1921. In 1922 the parsonage on English Street was sold and a new brick parsonage was built on the south end of the church lot. The basement of the church was completed for use in 1924, and by 1936 the \$35,000.00 debt for the church building, as of 1921, was paid off, and the church was dedicated December 6, 1936, by Pastor Conrad and President J. L. Morgan.

In 1937 the parsonage on Woodrow Avenue was purchased for \$6,000.00, and the building back of the church was converted into educational and office purposes.

Dr. Conrad, having been elected as President of Synod in 1949, relinquished the High Point parish June 27, 1949. Rev. Harry D. Hawthorne was called and took up the work of the parish October 1, 1949.

On April 20, 1952, groundbreaking services were held for a new Educational Building in place of the old parsonage at the back of the church, at a probable cost of around \$70,000.00.

LIST OF PASTORS:

Jacob L. Morgan, 1907-1909	F. L. Conrad, 1921-1949
M. L. Canup, 1909-1912	H. D. Hawthorne, 1949-
P. D. Brown, 1913-1921	

EMMANUEL LUTHERAN CHURCH, LINCOLNTON

Emmanuel Lutheran Church, formerly known as the Old White Church, is located right in the center of the town of Lincolnton, in Lincoln County. This congregation originally owned its property jointly with the Reformed congregation. Their first building is said to have been the first house of worship, of any kind, erected in this town.

We do not know definitely when this church was organized, however the date given for it in the more recent minutes of Synod is 1787, which is probably correct. The deed for their first tract of land is dated January 10, 1788, when Joseph Dickson, as Trustee for Lincoln County, conveyed two acres and sixteen poles, in the Southeast Square of the Town of Lincolnton, to Christian Reinhardt, agent for the Dutch Presbyterians and Andrew Heedick, agent for the Dutch Lutherans, in a part of which the Dutch Meeting House for public worship stood.

It is stated in "Historical Sketches of the Reformed Church", page 275, that this Dutch Meeting House was a small one-story log building, but that in 1819 a second story was added, a gallery constructed, and that it was then weatherboarded and ceiled. In 1830 the building was painted white, hence called the Old White Church.

This Old White Church is associated with some very interesting history. It was here that the adjourned meeting for organizing the



EMMANUEL LUTHERAN CHURCH
LINCOLNTON, NORTH CAROLINA

North Carolina Synod was held on October 17, 1803. Also, the annual meeting of the N. C. Synod of 1820 was held here, which eventuated in the organization of the Tennessee Synod on July 17, that same year, in Solomon's Church, Greene County, Tennessee. Emmanuel united with that Synod.

However, this church was not without its share of disappointments also, "for it must needs be that offences come", so in course of time it became necessary to call on the church at large for help to meet current expenses. This condition was due to a lack of fulltime pastoral services, and, consequently, a let down in interest. Beginning about 1830, and continuing for nearly sixty years, this congregation had to rely on supply preaching for spiritual leadership. But, by 1890 efforts were made, by neighboring pastors, to revive the congregation. Dr. L. A. Bikle, among others, began holding services, at stated times, in the Old White Church.

On Saturday, December 23, 1893, the Old White Church went up in flames. It being a log structure, weatherboarded and ceiled inside, burned a long time before it fell. It is said that as the walls swayed from the burning heat and winds, the old bell in the tower tolled a heart rending wail.

Services were held in the Methodist Church, while plans were made and carried out for a new building. By this time Rev. J. F. Moser had been called as pastor, who reorganized the congregation with fourteen members, and led them successfully in building their new house of worship. The hearts of the people were rejoiced over their completed brick church. It was about this time that the Lutherans bought the half interest which the Reformed congregation had in the old property, so that from now on it belonged entirely to the Lutherans.

In 1910, while Dr. R. A. Yoder was pastor here, the church nave was enlarged to make room for the growing congregation. However, by 1917 it became necessary to plan for still more room. So, a lot for a new church was purchased just across the street from the old building, and plans made for a new building. But World War I delayed matters until 1920, when the new church was built. The church, a brick structure, with modern equipment, including a ground story for educational work, was completed for approximately \$65,000.00. Rev. W. J. Roof was pastor in charge of the work at that time.

This building was dedicated, free of debt, in October 1920, and during the 12th to the 16th of the same month and year, the Tennessee Synod held its Centennial Convention here, at which meeting it was decided to reunite with the North Carolina Synod, which reunion was happily consummated on March 2, 1921, in St. John's Lutheran Church, in Salisbury.

In 1924, while Dr. V. C. Ridenhour was pastor here, the old parsonage on South Aspin Street, opposite the church, was sold, and a new brick parsonage was built on East Main Street. The first unit of the

new Educational Building was put up in 1942 under the pastoral leadership of Dr. L. A. Thomas. The second unit is now being planned for early construction.

In 1951 the congregation disposed of a portion of the old cemetery lands, and made extensive improvements on the retained portion, in which are the graves of the first pastor and his wife of this church, the Rev. and Mrs. John Gottfried Arends. An appropriate historical marker will be erected to direct public attention to these graves.

Pastor Arends served this church from 1785 until about 1805, when failing eyesight compelled him to turn the work over largely to an assistant pastor, however he remained the official pastor until his death in 1807.

We have not been able to get a complete list of pastors for this church, or accurate dates for some of them. Rev. Mr. Arends comes first, who was assisted for a short while during the summer of 1803 by Rev. Paul Henkel. Rev. Philip Henkel was regular assistant 1805-1807, and then in 1808 he became regular pastor.

LIST OF PASTORS:

J. G. Arends, 1785-1807	J. Allen Arndt, 1898-1899
Paul Henkel, As't, 1803	J. C. Dietz, 1900-1903
Philip Henkel, As't, 1805-1807	H. J. Matthias, 1903-1905
Philip Henkel, 1808-1814	R. A. Yoder, 1905-1911
Daniel Moser, 1815-1820	Enoch Hite, 1911-1918
David Henkel, 1821-1830	W. J. Roof, 1918-1923
Adam Miller, Jr., 1830-1840	V. C. Ridenhour, 1923-1930
Supply Services, 1830-1890	V. R. Cromer, 1930-1936
L. A. Bikle, Sup., 1890	L. A. Thomas, 1936-1945
J. F. Moser, 1892-1895	A. H. Keck, Jr., 1946-1948
W. P. Cline, Sup., 1895	H. A. McCullough, Jr., 1948-

EMMANUEL, ROCKWELL

Emmanuel Church is located in Rowan County, about two miles south from Rockwell. This church was organized on Easter Sunday, April 14, 1895, with sixteen members. The name chosen was Emmanuel. The officers who were elected and installed that day by Dr. G. H. Cox, pastor in charge of the organization were: Calvin L. Brown and M. J. Earnhardt, Elders; and Luther C. Miller and Julius A. Earnhardt, Deacons.

Sunday School had been carried on in this section for more than thirty years, using the Elm Grove School House, where also preaching was held occasionally. The congregation was organized under the aus-

pices of the pastor and officers of the Organ Church parish. So, the new congregation was, for the first year, served by the Organ Church pastor—Dr. G. H. Cox—with afternoon preaching twice each month.

A two-acre lot was purchased right away from Eli Brown, and the house of worship started by the labors of the members themselves— young and old, men and women. The cornerstone of their new brick church was laid August 19, 1897, and on the fifth Sunday in October 1898, the church was dedicated by the pastor, Rev. R. L. Brown, assisted by his brother Rev. H. M. Brown, Rev. C. A. Brown, and others. A steeple was built to the church, and a bell installed in 1915. A Sunday School annex was built in 1927, under Dr. C. P. Fisher's leadership. An Organizational Building was constructed in 1944 on the old Elm Grove School grounds. This church was in a parish with Faith 1903-1918, and then with St. James until 1949. It and St. James purchased a parsonage in Rockwell in 1919, but later sold it and in 1948 built her own parsonage at Emmanuel's church for \$14,000.00. Then, on January 1, 1949, they called Rev. Glenn A. Yount as fulltime pastor.

LIST OF PASTORS:

G. H. Cox, 1895-1897	J. A. Yount, Supply, 1925
R. L. Brown, 1897-1900	E. R. Trexler, Supply, 1925
J. H. C. Fisher, 1900-1902	C. P. Fisher, Sr., 1926-1930
C. P. Fisher, Sr., 1903-1918	J. D. Sheppard, 1930-1935
M. L. Ridenhour, Sup., 1918	J. E. Walker, 1935-1942
G. O. Ritchie, 1918-1919	E. L. Misenheimer, 1943-1948
C. R. Pless, 1919-1922	G. A. Yount, 1949-
E. F. K. Roof, 1922-1925	

FAITH CHURCH, FAITH

Faith Lutheran Church is located in the town of Faith, Rowan County.

A group of Lutherans living at Faith asked the Southern Conference, at a meeting in China Grove, in the fall of 1898 to send a minister to organize a church in their community. The Rev. R. L. Brown was asked to answer their request, and on March 26, 1899, he organized a congregation with fourteen members enrolled that day. Two weeks later, on April 9th, nine others were enrolled, making a charter membership of twenty-three. Officers were elected as follows: H. M. L. Anger, G. W. Hoffner, W. M. Foil, and H. W. Cauble. A Building Committee was appointed composed of H. M. L. Agner, W. S. Earnhardt, and D. A. Wiley. Mr. and Mrs. D. A. Wiley gave the lot for the church, and services were held there during the summer under a brush arbor. A frame building about 28 x 50 feet was started in 1899 and completed early in the next year. The cornerstone was laid February 17, 1900, by Rev. C. E. Miller, president of Synod; and Rev. R. L. Brown, the pastor. The church was dedicated October 5, 1902, by Dr. R. C. Holland, then presi-

gent, and student C. P. Fisher who was to become the first regular pastor after graduation the next spring.

Faith and Emmanuel churches were in a parish together during the entire time when Rev. Fisher was pastor, 1903-1918, but in 1919 during the pastoral services of Rev. G. O. Ritchie Faith became self-sustaining.

The congregation built a parsonage in 1905, located about two blocks from the church. Transepts were built to the church while Pastor Fisher was with them.

During the pastoral service of Rev. John L. Morgan plans were begun for the erection of a new church. So offerings for a building fund were started on April 14, 1935, when \$29.60 was received as the first offering for this purpose. However it was under the pastoral leadership of Rev. C. N. Yount that the plans for the new church were perfected and carried out. The ground-breaking services were held January 16, 1949, by Dr. V. R. Cromer, president of Synod, Dr. J. L. Morgan, president emeritus, Pastor Yount and others. The opening services in the completed church were held February 11, 1951. However services were held in the auditorium of the first floor beginning July 16, 1950, until the building was completed. The cornerstone was laid on the day when the first services were held on February 11, 1951, Dr. F. L. Conrad, president of Synod, Dr. J. L. Morgan, and Pastor Yount officiating.

This is one of the best and most churchly houses of worship in the Synod. It has a full basement and a large educational annex at the back of the main church. The entire plant completely furnished represents a cost of approximately \$200,000.00. The pipe organ is a gift of the Raney Brothers in memory of their parents, Mr. and Mrs. R. A. Raney.

LIST OF PASTORS:

R. L. Brown, 1899-1901	G. O. Ritchie, 1918-1926
Student C. P. Fisher, 1902	L. E. Blackwelder, 1927-1933
V. Y. Boozer, Supply, 1902-1903	John L. Morgan, 1934-1936
C. P. Fisher, 1903-1918	C. N. Yount, 1936-

FIRST CHURCH, ALBEMARLE

The First Lutheran Church in Albemarle is located right in the central part of that city. Its first location was on South First Street, just west one block from the present church.

Work was begun here in 1879 by Rev. Whitson Kimball, who was authorized by Synod that year to investigate the possibilities for a Lutheran church in that place. A congregation was organized September 19, 1880, with five charter members—Mrs. L. C. Lilly, Mrs. Jose-

phine Hearne, Mrs. Elizabeth Heilig Betts, Mr. J. W. Bostian, and Mr. S. H. Hearne. Mr. Bostian was elected Elder, and Mr. Hearne was elected Deacon of the church.

That same year, a lot was donated by Mrs. L. C. Lilly, and a frame house of worship was soon erected on it, which was dedicated on the third Sunday in August 1881.

The congregation became self-supporting as to pastor's salary in 1905. By 1907 it had grown to where it was necessary to provide for a larger building. On July 1, 1907, Rev. H. A. McCullough became pastor and soon a new location was secured on the corner of Second and South Streets for \$2,500.00 and a new brick church was erected on it. The cornerstone was laid July 2, 1908, and the name of the church was changed from that of the Albemarle Lutheran Church to the First Lutheran Church of Albemarle. The cost of the new church was approximately \$20,000.00. There is a basement in the church for Sunday School work, and other activities.

In 1912, while Rev. V. C. Ridenhour, D.D., was pastor, a new brick parsonage was built, just back of the church, on South Street. This parsonage has more recently been remodeled and made into an ideal home for the pastor. The remaining debt for the church building was paid off under Pastor Ridenhour's leadership, and the church was dedicated October 17, 1915, by Pastor Ridenhour, assisted by Dr. H. A. McCullough.

In 1929, Mr. J. S. Efird, a leading member of the congregation, gave the church a lot, adjoining the north side of the church property, on which to build an Educational Building. The building was put up during 1930-1931, under the pastoral supervision of Dr. G. H. Rhodes, at a cost of approximately \$60,000.00.

In 1951 the main church building was completely renovated and redecored, under the pastoral supervision of Pastor J. White Iddings, at a cost of \$30,000.00. At the same time, a three manual pipe organ was installed, which was given by Mrs. W. H. Morrow as a memorial to her parents, Mr. and Mrs. John S. Efird.

Although this church was begun with only five members, it has become one of the strongest congregations in the North Carolina Synod, with an outlook for continued expansion.

LIST OF PASTORS:

Whitson Kimball, 1880-1882	Vacant, 1897
G. F. Schaeffer, 1883-1884	W. Kimball, 1898
A. D. L. Moser, 1884-1886	P. L. Miller, 1898-1901
J. A. Linn, 1887-1888	C. B. Miller, 1901-1902
J. H. Wyse, 1889	A. R. Beck, 1903-1904
J. A. Linn, Sup., 1890	G. H. Cox, Sup., 1904-1905
B. S. Brown, 1892-1896	R. R. Sowers, 1905-1906

G. H. Cox, Sup., 1906-1907

L. E. Blackwelder, S, 1925-1926

H. A. McCullough, 1907-1911

G. H. Rhodes, 1927-1948

V. C. Ridenhour, 1912-1923

J. W. Iddings, 1949-

E. C. Cooper, 1923-1925

FIRST CHURCH, GREENSBORO

The First Lutheran Church in Greensboro is located on West Market Street, near the central part of the city. The original location, however, was on Ashe Street near Walker Avenue.

Work leading up to the formation of this church was begun during the summer of 1907 by Rev. J. L. Morgan, then Field Missionary of the North Carolina Synod. The first worship service was held October 27, 1907, in the Y.W.C.A. rooms on West Market Street with twenty-three in attendance. Mrs. J. J. Stone played the piano for the services. Arrangements were made for services every first, third, and fourth Sunday afternoons. Pastor Morgan preached at High Point and other mission places at the morning hours.

After meeting for some Sundays in the Y.W.C.A. rooms, arrangements were made to hold services in the Christian Church on Walker Avenue. It was in this church that the congregation was formally organized on Sunday, September 27, 1908, with twenty-one members, by Missionary J. L. Morgan.

Pastor Morgan continued to serve the congregation until October 1, 1909, when he, having completed the new church in High Point, moved to Mooresville to take up a new mission point. Rev. M. L. Canup was called as pastor at High Point and supplied Greensboro after Pastor Morgan left.

Then in 1910 Rev. J. E. Schenck was called as fulltime pastor at Greensboro. Soon after he accepted the call, a lot for a church was purchased on Ashe Street containing a frame dwelling house. The property cost \$4,000.00 and was largely paid for by the Home Mission Board of the United Synod in the South.

In 1911 a brick church was built at a cost of \$12,500.00, toward which the Women's Missionary Society of the North Carolina Synod contributed \$6,000.00. The balance of the cost was carried by the congregation under the pastoral leadership of Rev. E. A. Shenk and was fully paid off in 1944 after Rev. S. L. Sox became pastor. The church was dedicated, free of debt, October 22, 1944, by Pastor Sox and President J. L. Morgan.

Meanwhile, soon after Rev. C. E. Fritz became pastor in 1935, the congregation purchased a house and lot by the west side of the church for parsonage purposes. But in 1943 the building was converted

into a service center, and a new parsonage purchased at 404 Aycock Street for \$6,000.00, which is still occupied by Pastor Sox and his family.

In 1945 a large lot was purchased on West Market Street for \$8,000.00 on which to build a new church. The lot was soon paid for, but the high cost of building delayed construction. Then, in 1951, the First Baptist Church building, on West Market, was offered for sale, and the First Lutheran Church purchased it for \$105,000.00, which will provide room for all their needs for many years. It is a brick and stone building. First service was held February 15, 1953.

LIST OF PASTORS:

J. L. Morgan, 1907-1909	Student supply, 1917-1918
M. L. Canup, 1909-1910	E. A. Shenk, 1918-1935
J. E. Schenk, 1910-1915	C. E. Fritz, 1935-1939
F. B. Lingle, Sup., 1915-1916	J. A. Ritchie, Sup., 1939-1940
E. L. Folk, 1916-1917	S. L. Sox, 1940-

FIRST CHURCH, LEXINGTON

The First Lutheran Church in Lexington is located on 318 South State Street.

This work was started by Dr. E. Fulenwider in 1904, who was Field Missionary at that time. The church was organized June 30, 1905, with 16 members by Pastor Fulenwider.

The lot on State Street was purchased, and a building was soon started. The cornerstone of the church was laid June 8, 1906, by Rev. G. H. Cox, D.D., then President of Synod, and Pastor Fulenwider. The church was fortunate in having the liberal support of Mr. C. M. Thompson, a loyal member of the congregation, and the fine cooperation of the entire group.

The church was opened for its first service November 25, 1906, with the sermon by the pastor. A Sunday School was begun December 9, that same year, with 37 members. On February 1, 1907, Dr. Fulenwider became fulltime pastor of the congregation and continued so until March 1, 1908, when he was called to the College Church at Newberry, S. C.

A parsonage was built on the lot by the side of the church in 1907. This was replaced, however, by the present new one in 1940, under Rev. C. R. Ritchie's supervision.

The church was dedicated, free of debt, December 31, 1909, by Rev. V. Y. Boozer, D.D., who was at that time pastor here and also President of Synod, assisted by Dr. M. M. Kinard. In 1926 a two-story brick Educational Building was constructed, under the pastoral direction of Rev. B. S. Brown, Jr., D.D., at a cost of \$5,500.00.

Rev. C. Ross Ritchie was given a leave of absence from August 12, 1942, to February 10, 1946, to serve as chaplain in World War II. Dr. J. C. Dietz and Rev. W. T. Nau, Ph.D., supplied the congregation during that time. Rev. M. R. Farris became pastor May 1, 1951.

LIST OF PASTORS:

E. Fulenwider, 1904-1908	C. R. Ritchie, 1939-1942
G. W. Spiggle, 1909	J. C. Dietz, 1942-1944
V. Y. Boozer, 1909-1916	W. T. Nau, 1944-1946
P. J. Bame, 1917-1924	C. R. Ritchie, 1946-1950
B. S. Brown, Jr., 1924-1939	M. R. Farris, 1951-

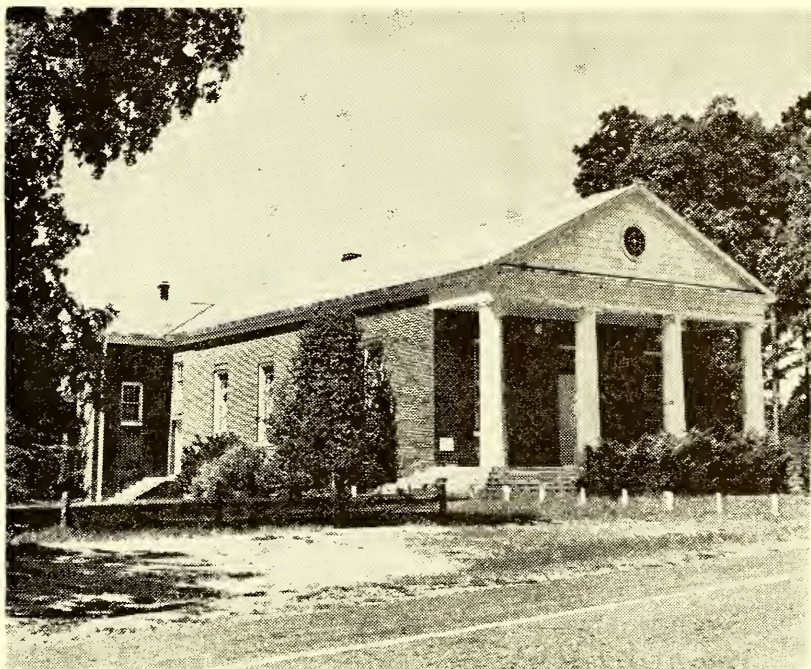
FRIEDENS, GIBSONVILLE

Friedens Church is located in Guilford County, about three miles west of the town of Gibsonville. It is one of the oldest Lutheran churches in North Carolina; however, the date of its organization is not definitely known. Historians tell us that German immigrants began to settle in that section as early as 1740, or earlier. These German settlers were lovers of their church. Some of them were Lutherans while others were German Reformed. Dr. R. D. W. Connor, in his Three Volume History of North Carolina, Volume I, page 159; says that there was a Lutheran church on Haw River as far back as 1745, which would have had to be Friedens or Lows, or maybe St. Paul's, all of which are located not too far from Haw River or its tributaries. Letting that be as it may, the organizational date carried by the congregation is 1745. It is interesting to note here that Walter Whitaker, in his Centennial History of Alamance County, makes this statement: "Two miles northwest of Gibsonville stands Friedens Evangelical Lutheran Church which was founded as a union Lutheran and Reformed meeting house about 1744." Then W. T. Whitsett, who lived in that community all his life, and was a member of Friedens Church, says: "While the early records are lost, it is believed that the first rude building was erected as early as 1744, but a reorganization took place in 1771 and a second house of worship was built at that time and so the latter date has been used." Grave stones carry dates as far back as 1751, and there are others whose writing has worn away, which may be even older.

At the first, Friedens owned its property jointly with the Reformed Church; however, after the Revolutionary War the Reformed congregation was without a pastor so long that it became only a nominal organization. Then in 1857 they withdrew and built a church of their own which is called St. Mark's.

Friedens' first building was of unhewn logs, and stood where the old graveyard now is, and is supposed to have been built in 1744. The second building was a frame structure, on the same grounds as

the first, and was built in 1771. It was 45 x 60 feet in dimensions, two stories high, and had a high pulpit. The third house of worship was erected in 1869, which was of brick and was on land across the road from the old church, which had been purchased for that purpose in 1854. In 1928, an eight-room annex was added to this building for Sunday School purposes. Unfortunately the entire building was destroyed by fire on January 8, 1939, but in one year's time a new build-



FRIEDENS LUTHERAN CHURCH
GIBSONVILLE, NORTH CAROLINA

ing was erected on the same grounds and was dedicated, free of debt, on April 21, 1940. Rev. John L. Morgan was pastor at that time, and rendered fine service in rebuilding.

Friedens was all the while associated with one or more neighboring Lutheran congregations in a parish until 1950, when it became a parish in itself alone. For a while she owned a parsonage in co-operation with St. Paul's in Gibsonville, but she later bought St. Paul's part, and since becoming self-supporting she has now built a new parsonage, about half way between Gibsonville and the church.

Although Friedens began her work at a very early date, she did not secure a grant for the fourteen acres of land on which her first church was built until the year 1797. Later on, other small tracts were purchased in addition to the original grant.

Friedens, like many of the other old churches, was organized and developed for many years by the laity of the church, without pastoral leadership. There were no Lutheran ministers residing in North Carolina prior to 1773. Rev. Samuel Suther, a Reformed minister, served his people in that vicinity during 1771 and the year following and preached to Lutherans, as well as to the Reformed, as he found opportunity.

Rev. George Soelle, a Dane, who was ordained as a Lutheran minister in Denmark, in the year 1741, and later came to this country and worked with the Moravians, repeatedly visited the Friedens community and preached for the different Lutheran congregations, but he never lived in that section.

The first Lutheran minister that visited the Guilford area in an official capacity was the Rev. Adolph Nussmann. He came to this county in 1773, and located first in Rowan County, and then in 1774 moved to Cabarrus County. From there he made repeated trips, on horseback, to Guilford and other sections and ministered to the various congregations. Pastor Nussmann was followed by Rev. J. G. Arends, who likewise lived first in Rowan and then in Lincoln County.

LIST OF PASTORS:

Adolph Nussman, Supervisor, 1774-1789	J. L. Buck, 1881-1888
J. G. Arends, Visitor, 1775-1785	C. B. Miller, 1890-1892
C. E. Bernhardt, 1789-1800	J. R. Sikes, 1893-1895
Philip Henkel, 1800-1805	E. P. Parker, 1895-1900
J. L. Markert, 1805-1810	C. A. Brown, 1901-1904
J. Scherer 1810-1828	G. H. L. Lingle, 1904-1906
D. J. Hauer, 1828-1829	F. M. Harr, 1906-1909
W. A. Artz, 1830-1852	C. J. Sox, 1910-1913
J. Grieson, Asst., 1834-1839	W. G. Cobb, Sup., 1913
S. Scherer, 1854-1858	B. S. Dasher, 1913-1915
J. D. Scheck, 1859-1864	Y. Von A. Riser, 1916-1920
L. C. Groseclose, Sup., 1865-1866	G. W. McClanahan, 1921-1931
S. Rothrock, Supply, 1867-1868	E. H. Hite, 1931-1935
C. H. Bernheim, 1868-1872	John L. Morgan, 1936-1943
S. Scherer, 1873-1876	M. R. Farris, 1943-1951
W. Kimball, 1877-1880	K. J. Beam, 1952-

FRIENDSHIP, ALEXANDER CO.

Friendship Church is located in Alexander County, seven miles southwest from Taylorsville. The date given in the Minutes of Synod for the organization of this church is 1833. However, it may be older than that date, forasmuch as a lot had already been selected and a meeting house placed upon it. Also, church officers had been elected and a pastor called prior to that date.

The first pastor here was Rev. Adam Miller, Jr., and the first officers were Lewis Hafer, Samuel Bowman, Daniel Fry, and George Deal. Until 1847 this church was in Burke County, then the county line was changed, and Friendship was included in the newly formed Alexander County.

The first "Meeting House" was a small log building, with a gallery for slaves. The congregation became a member of the Tennessee Synod, and their first lay delegate to that body was Michael Friday, in the year 1835.

On December 22, 1858, a one-acre lot, across the road from the old church, was purchased on which to erect a new and larger house of worship. A frame building, octagon in shape, was built of the best of lumber, and is still in regular use. It was dedicated May 21, 1859, by the Pastor, P. C. Henkel. In 1933, their centennial year, an eight-room annex for Sunday School purposes was added and new pews installed. The interior of the church was completely renovated in the year 1945.

Through the years Friendship has been associated in parishes with St. Peter's, St. Paul's, St. Stephen's, St. Luke's, St. John's, and Shiloh congregations. From 1920 to 1947 she was with St. John's and Shiloh, with a parsonage jointly owned in Taylorsville.

In 1947 the old parsonage was sold and a new home built near the church. In the same year Rev. C. F. Kyles was called to full time service in Friendship alone. In 1948 a new Minshall Estey Electric Organ was installed.

Seventy young men went out of Friendship congregation into World War II, five of whom paid the supreme sacrifice. They were: Fred C. Fox, Raymond Isenhour, Rayford D. Bowman, Marvin Stafford, and Thomas Edsel Jenkins.

The congregation has purchased a passenger bus in which to convey people to and from Sunday School and church services.

LIST OF PASTORS:

Adam Miller, Jr., 1833-1842

C. G. Reitzel, 1842-1844

J. R. Moser, 1844-1845

P. C. Henkel, 1847-1861

Timothy Moser, 1862-1867

J. M. Smith, 1867-1877

P. C. Henkel, 1877-1886

D. J. Settlemyre, 1886-1887

C. H. Bernheim, 1887-1889

A. L. Crouse, 1890-1891

J. P. Miller, 1891-1893

G. E. Long, 1893-1896

A. L. Crouse, 1897-1905

J. C. Moser, 1906-1907

J. A. Yount, 1907-1909

A. L. Bolick, 1909-1912

J. A. Yount, 1912-1918

J. P. Price, Sup., 1919

J. A. Yount, 1920-1924

M. L. Pence, 1924-1926

E. J. Sox, Sup., 1926-1927

C. E. Lutz, 1927-1931

E. J. Sox, Sup., 1931

L. P. Boland, 1932-1940

C. W. Harbinson, 1940-1943

Albert Keiser, S., 1943-1944

H. B. Leonard, 1944-1946

D. P. Rudisill, Sup., 1946-47

W. T. Nau., Sup., 1946-1947

C. F. Kyles, 1947-

GOOD HOPE, HICKORY

Good Hope Lutheran Church is located in the eastern suburbs of Hickory. This work was begun as a Sunday School in a small frame house south of the railroad, near the Highland Cordage Mills.

Ministerial students from Lenoir Rhyne College assisted in this work. On July 1, 1923, a congregation was organized with 35 members.

After finishing his school work, Rev. C. K. Wise, who had worked here as a student, was called as regular pastor of this mission, 1924-1932. During his pastorate a new Sunday School building was erected. This entailed a considerable debt, which was paid off in yearly installments. Rev. J. C. Deitz, D.D., who was pastor here 1932-1936, deserves credit for paying off the greater part of this debt; however, it was not paid in full until after Rev. P. L. Miller became pastor.

For some years Good Hope was in a parish with St. Paul's Church at Startown, but on February 20, 1944, the congregation voted to become self-sustaining June 1 that year.

On December 15, 1946, the congregation, under the leadership of Pastor Paul L. Miller, voted to purchase a two-acre lot on Highway 70-A out of Hickory, at a cost of \$3,700.00, for a new church. The old church was sold to the Highland Cordage Company for \$5,000.00 to which the company added \$5,000.00 as a donation.

A consecration service for the new site was held October 21, 1947, by Pastor Miller and the congregation. Work was begun on the new building the last week in October. The cornerstone was laid July 4, 1948, by Dr. V. R. Cromer, then President of Synod, and Pastor Miller. The building was completed November 1, 1948. The total cost of the church and furnishings was about \$52,000. It has a seating capacity of about 400, with full basement for Sunday School and other needs.

On April 10, 1949, a new Hammond organ, the gift of Mr. and Mrs. A. D. Eckard, was dedicated.

LIST OF PASTORS:

Rev. C. K. Wise, Sup., 1923-1924	Rev. J. C. Deitz, 1932-1936
Rev. C. K. Wise, 1924-1932	Rev. P. L. Miller, 1936-

GOOD SHEPHERD, BREVARD

This field was surveyed by the Board of American Missions and was approved for occupancy the early part of 1950.

On September 1, 1950, Rev. David F. Cooper was called here as mission developer, under the direction of the Board of American Missions. The old Presbyterian Church and parsonage has been purchased for \$26,000.00 for which the Board of American Missions loaned the congregation \$16,000.00, and the Loan and Gift Fund of the Brotherhood helped liberally on the balance needed.

The church was organized October 21, 1951, under the guidance of Pastor Cooper and Dr. F. L. Conrad, President of Synod, with 52 members.

LIST OF PASTORS:

Rev. David F. Cooper, 1950-

GOOD SHEPHERD, GOLDSBORO

Good Shepherd Lutheran Church in Goldsboro is located on the corner of Mulberry and Herman Streets.

This work was started in 1936, when Rev. W. H. Hiller, a retired Lutheran minister living in Goldsboro, began holding services in the County Court House. Due to impaired health, Pastor Hiller was not able to continue the services very long. Rev. C. E. Norman of Raleigh was requested by Synod to continue the work until more permanent arrangements could be made.

In 1938 Rev. J. K. Lasley was called as regular pastor and took charge on June 17 that year. Services were now held in the Palace Funeral Home. The church was organized, however, in St. James Episcopal Church on March 12, 1939, with 50 members. Pastor Lasley was in charge of the services and President J. L. Morgan preached the sermon.

The lot for the church was purchased July 1, 1939, for \$2,150.00, on a fifty-fifty basis, by the mission and the Synod.

Groundbreaking services were held on March 25, 1940, and the completed church was opened for services on September 8, 1940. The cornerstone service was held in connection with the opening program. These services were under the direction of Pastor Lasley, assisted by Dr. F. L. Conrad, and President J. L. Morgan. The building represents a cost of \$11,500.00.

This was an instance in which the mission congregation, the Missionary Society, the Brotherhood, the Luther League, and the Synod, all cooperated in providing the money for the building. It worked beautifully. The Board of American Missions helped on the pastor's salary.

The church was dedicated October 17, 1943, by the pastor and the officers of Synod.

Rev. Leroy C. Trexler became pastor here October 9, 1945. Under his direction a new brick parsonage was built in 1946 at a cost of \$8,500.00.

Rev. Paul L. Morgan took charge here December 1, 1949. During his ministry the debt on the parsonage was paid off in full, and a new pipe organ was purchased and paid for when installed. Rev. H. M. Yoder became pastor August 22, 1952.

LIST OF PASTORS:

Rev. W. H. Hiller, 1936-	Rev. L. C. Trexler, 1945-1949
Rev. C. E. Norman, S., 1937-	Rev. P. L. Morgan, 1949-1952
Rev. J. K. Lasley, 1938-1945	Rev. H. M. Yoder, 1952-

GOOD SHEPHERD, MT. HOLLY

The Lutheran Church of the Good Shepherd is located in Gaston County on South Main Street in Mt. Holly, N. C.

The church was organized in the spring of 1881. In that year a subscription pledge was signed by thirteen persons for a new church. Probably the first services were held by Rev. J. R. Peterson. Rev. Junius B. Fox became the first regular pastor in August 1882 and served until January 1884, at which time Rev. J. R. Peterson took charge and served until March 13, 1892. It was in the latter part of 1881 that the first church building was erected. This was a frame building, located on a lot given by Mr. A. P. Rhyne. This frame building was used by the different denominations in the town, each using a particular Sunday for services. This continued until 1903 when each denomination made provisions for its own work. At that time the frame building was torn down to give place for the erection of the brick building that is still in use with some additions.

Rev. John F. Moser served as pastor from 1892 to 1897. Rev. W. J. Boger succeeded him, taking charge June 8, 1897, and served Good Shep-

herd and Lutheran Chapel which were in a charge together until November 12, 1909. In the year 1903, under the leadership of Pastor Boger, the brick church was built. From 1909 until January 1, 1913, Pastor Boger served Good Shepherd as fulltime pastor.

Rev. E. H. Kohn, Ph.D., D.D., was pastor here from July 1, 1913, until July 31, 1946, a total of thirty-three years. A parsonage was purchased in 1913. In 1916 the church was remodeled, and some additions were made to it, and art glass windows and a pipe organ were installed. A rededication service for the remodeled church, and the consecration of the new equipment, were conducted on June 23, 1921, by Dr. J. L. Morgan, as President of Synod, and Dr. E. H. Kohn, pastor.

Rev. Carl H. Fisher became pastor here November 1, 1946. In the year 1948, a new Sunday School building with two auditoriums, thirteen class rooms, a ladies parlor, choir robing room, and a kitchen were added at a cost of \$45,240.00. In 1952 the interior of the church was re-decorated and new carpet put down, altar, pulpit, lectern, baptismal font, pews, and lighting fixtures installed, and other improvements made, all at a cost of \$14,620.00. These improvements add greatly to the appearance and serviceableness of the church building.

LIST OF PASTORS:

J. B. Fox, 1882-1884	W. J. Boger, 1897-1913
J. R. Peterson, 1884-1892	E. H. Kohn, 1913-1946
J. F. Moser, 1892-1897	C. H. Fisher, 1946-

GRACE, BESSEMER CITY

Grace Lutheran Church in Bessemer City, Gaston County, N. C. is located on the corner of Maryland Avenue and North Fourteenth Street.

The church was organized with 19 members, in the year 1903, by Rev. C. I. Morgan. The first church was located on the corner of Washington Avenue and Eleventh Street, where a lot was purchased, and in 1904 a frame church, 30 x 56 feet, was built at an approximate cost of \$1,000.00. Sunday School rooms were added in 1939, while Rev. G. W. McClanahan was pastor there. From its organization up until 1926 this church was in pastoral connection with Holy Trinity Church in Gastonia, except for two years when it was with Lutheran Chapel. It was then with Shelby for twelve years, but in 1938 this congregation called a pastor for fulltime work in that one congregation.

The pasonage was built while Rev. N. D. Yount was pastor, about 1926.

For a few years, plans were in the making for a new church, so in 1949 a new location was secured and on November 26, 1950, the cornerstone of the new brick house of worship was laid. The service was by President F. L. Conrad and the pastor, Rev. J. Paul Rimmer. The

church was completed and on November 5, 1951, was opened for divine services. The building and furnishings cost \$65,000.00.

LIST OF PASTORS:

C. I. Morgan, 1903-1905	J. L. Yost, 1923-1924
John Hall, 1906-1912	N. D. Yount, 1925-1937
M. A. Ashby, 1912-	G. W. McClanahan, 1938-1947
L. L. Huffman, 1913-1914	J. P. Rimmer, 1948-1952
J. C. Dietz, 1915-1923	H. P. Barringer, 1952-

GRACE LUTHERAN CHURCH, BOONE

Grace Lutheran Church is located in the town of Boone, the County Seat of Watauga County, at the intersection of the Blowing Rock and Boone Highways. The history of this congregation dates back several years prior to the organization of the congregation, during which time services were held at different places in the town. The congregation was formally organized in 1925 by Rev. H. W. Jeffcoat, who was then pastor of the Watauga Mission, under the direction of President J. L. Morgan, with twenty-six members.

A lot for a church was purchased here several years prior to the organization of a church, by a number of interested Lutheran laymen in Kings Mountain and in Cherryville, who held the property until it was needed. This lot was, however, taken over by the city for public school purposes at a consideration of \$2,000.00. A second lot was purchased with the proceeds from the sale of the first one, one block back of the Boone Hotel, but it was later disposed of, and the money for it was used to pay for the lot the church now owns. The present lot was purchased about 1927, when the Synod advanced the money for it, until the congregation could sell the one near the hotel.

With the generous help of the Women of the United Lutheran Church in the sum of \$13,000.00, the congregation managed to erect its brick church and parsonage, for which both labor and material, as well as money, were donated, by members and interested friends.

The cornerstone of the church was laid on Thanksgiving Day, 1928, by the pastor, Rev. J. A. Yount, and Dr. H. B. Schaeffer preached the sermon for the occasion. The completed building was opened for divine services on May 26, 1929, and was dedicated the same day by Dr. J. L. Morgan, President of Synod. Pastor Yount was in charge of the liturgical services, and Rev. F. F. Fry, D.D., then Executive Secretary of the Board of American Missions, preached the sermon. The parsonage is located on a part of the church lot.

This congregation has enjoyed splendid growth under the pastoral leadership of Rev. E. F. Troutman, and will have the full time of its pastor by 1953, who also serves as student pastor in Appalachian Training School in Boone.

LIST OF PASTORS:

Rev. H. W. Jeffcoat, 1925-1926	Rev. E. F. Troutman, 1938-
Rev. J. A. Yount, 1926-1937	

GRACE CHURCH, CATAWBA COUNTY

Grace Church is located in Catawba County, about eight miles west of Newton. German families settled in that section in considerable numbers prior to and following the Revolutionary War, but they had no church. Then, on January 14, 1797, Samuel Jarrett, a Lutheran, sold three acres of land to John Yoder and John Hoffner, trustees, for the Lutheran and Reformed congregations for church purposes for \$8.00.

The congregation was organized that same year, by Rev. J. G. Arends, or it could have been organized earlier, for as much as trustees were elected already for the two congregations.

The first house of worship was a two-story log building 24 x 30 feet in dimensions. The walls were put up and a roof put over it in 1797 and it was used that way for about two years before it was completed.

The second building was of brick, which was built in the year 1858, during the pastoral leadership of Rev. A. J. Fox, at a cost of \$1,400.00. This, like the log church, was jointly owned and used by both Lutheran and Reformed congregations. This church was used jointly until 1941, when, under the leadership of Rev. B. S. Brown, Jr., the two groups mutually agreed that each should have its own fulltime house of worship. The Reformed brethren received the old church, and the Lutherans accepted vacant land across the highway as their part. The graveyard is held jointly by both congregations.

In 1941 the Lutheran congregation, with Rev. B. S. Brown, Jr., pastor, began to build a new brick church with basement, and all modern equipment was installed. The church was completed in 1942, and on Easter of that year the first service was held in it. It was dedicated, free of debt, June 6, 1943. On March 7, 1948, this building was totally destroyed by fire. But the congregation, guided by Pastor Hoke Ritchie, set to work building a new church the same year, which was completed in 1950. The new building is similar to the one that burned, with some additions. On September 16, 1951, the cornerstone was formally laid, and the church dedicated.

Grace Church was first served by Rev. J. G. Arends, from about 1797 to 1807, as often as he could do so. Following Rev. Arends, Rev. Philip Henkel served the church for some years. However, for many years up to about 1827, only occasional services were held for lack of a preacher. Then, about 1827, Rev. Henry Graeber, of the North Carolina Synod, came and effected a reorganized group of a small number which he served for a few years, but when he left they were again without a pastor, which was discouraging. Many of them moved to other Lutheran congregations. Then about 1835 Rev. Adam Miller, Jr., of the Tennessee Synod, was called, who revived the congregation and served it until about 1846, when he left the Tennessee Synod. However, the congregation remained in the Synod.

Grace congregation was for many years in a parish with Daniel's Church, but during a period of vacancy in 1952, the two churches decided

that each should have a fulltime pastor. So Grace congregation built a nice eight-room parsonage on their church lot, and called Rev. H. L. Gruber as their first fulltime minister.

LIST OF PASTORS:

J. G. Arends, 1785-1807	M. L. Pence, 1896-1899
Philip Henkel, Asst., 1805-1807	J. P. Price, 1900-1906
Philip Henkel, 1808-1814	L. L. Lohr, 1908-1923
Henry Goodman, 1827-1831	R. M. Carpenter, 1923-1925
Adam Miller, Jr., 1835-1846	W. H. Roof, 1925-1939
P. C. Henkel, 1847-1854	B. S. Brown, Jr., 1939-1946
A. J. Fox, 1855-1884	John Hall, Sup., 1946
R. A. Yoder, 1884-1895	H. H. Ritchie, 1946-1951
E. J. Sox, 1895-1896	H. L. Gruber, 1952-

GRACE, HENDERSONVILLE

Grace Lutheran Church in Hendersonville is located at the corner of Seventh Avenue and Church Street.

Rev. J. H. Wannemacher, chairman of the Mission Committee of the Tennessee Synod, visited Hendersonville in 1914 and inquired as to the needs for a Lutheran Church there. A small number of Lutherans were found, and occasional services were thereafter held by visiting ministers, among whom were Rev. M. L. Stirewalt, Student M. M. Kipps, Student Muller Wingard, and others. Rev. F. G. Morgan was in charge of the mission during part of the time in 1915-1916. Dr. C. L. Miller supplied them for a while in 1916.

It appears that the church was formally organized on September 3, 1916, with fifteen members by Rev. R. S. Patterson, Superintendent of Home Missions in the United Synod, South. Due to war conditions affecting our country, and a shortage of available ministers, the next four years turned out to be a period of waiting with intermittent supply preaching in various buildings, the last place being the high school building.

At long last, a regular resident pastor was secured in the person of Rev. J. D. Mauney, April 1921, who found a congregation of fourteen members to welcome his coming.

With the assistance of friends, a lot was purchased on August 8, 1921, at a cost of \$5,000.00, and a building fund amounting to \$25,000.00 or more was donated by the Mauney family — in memory of David and Fannie Mauney — and soon a new brick church was under construction. The cornerstone was laid on August 17, 1924, by President J. L. Morgan, assisted by Rev. E. Fulenwider, D.D., Rev. W. H. Greever, D.D., and Pastor J. D. Mauney. Money for the art windows in the church was given by Pastor Mauney's father, Mr. Jacob Mauney, of Kings Mountain, N. C.

Pastor Mauney resigned May 31, 1928, and for a year or more the church was supplied by Student John F. Futchs and others.

Rev. A. W. Lippard served the congregation 1929-1937, during which time good progress was made, both in the organized work and in the building improvements. During Rev. J. A. Linn's pastorate improvements were made on the basement and the balance of the debt on the church was paid off, and the church dedicated August 22, 1943, by Pastor Linn and the President of Synod.

In 1949, while Rev. W. F. Hook was pastor, the basement was redesigned and newly equipped for educational purposes. The debt for this educational unit is about paid off. An attractive sign for the front lawn has been purchased.

LIST OF PASTORS:

J. H. Wannemacher and R. S. Patterson, Sup., 1914-1915	J. F. Futchs, Sup., 1928-
M. L. Stirewalt, Sup., 1915-	A. W. Lippard, 1929-1937
M. M. Kipps, Sup., 1915-	J. A. Linn, 1938-1946
F. G. Morgan, Sup., 1916-	J. D. Barringer, 1946-1948
C. L. Miller, Sup., 1916-	W. F. Hook, 1949-1951
J. D. Mauney, 1921-1928	J. D. Lindler, 1952-

GRACE, LIBERTY

Grace Lutheran Church is located in the town of Liberty, in Randolph County. Attention was directed to this field for a Lutheran Church at a meeting of the Northern Conference in Peace Church, in August 1909. As a result of this report, Rev. J. L. Morgan, synodical missionary, was authorized to visit Liberty and investigate the situation, which he did January 16, 1910. A service was held in the M. E. Church and J. S. Patterson, J. Rom Smith, and David Moser were appointed as an advisory committee in the matter. Some twenty or more Lutherans were found in Liberty at that time.

On April 2, 1911, Pastor Morgan again visited this field and conducted services. At this meeting it was arranged for this work to be associated in a parish with Raleigh. On July 30, 1911, a congregation was organized by Pastor Morgan in the Methodist Protestant Church with ten names then enrolled.

On April 28, 1912, a lot was purchased on the corner of Greensboro and Graham Streets, for \$400.00, and plans were worked out for a church building. Brick work was begun November 8, 1915, and by the end of January 1916, the building was under roof, and by the end of August that year it was practically completed, but there was a delay in shipment of pews. Services were first held in the church October 1, 1916, when a Sunday School was organized with thirty-seven in attendance. Mr. L. H. Smith, Jr., was chosen superintendent.

About this time Pastor Morgan was called to devote his full time to the new church in Raleigh, so Rev. H. W. Jeffcoat was secured to carry on the work at Liberty in connection with his parish obligations at Richland and other neighboring congregations.

In the fall of 1921, following the merger of the two Synods, Grace, Melanchthon, and Richland congregations formed the Randolph parish. Rev. B. A. Barringer was called as their first pastor and began his services June 1, 1922. Early in 1950 Grace congregation withdrew from the parish in order to have a fulltime pastor of her own. Rev. Harold M. Yoder was called to Grace Church alone in 1950. However, the Grace pastor cooperated with Melanchthon and Richland in special services and in pastoral visits.

In the year 1929, during the pastorate of Rev. Q. O. Lyerly, a new brick parsonage was built by the Liberty or Grace congregation, at a cost of \$3,500.00. Within the past few years, their church has been redecorated and a number of appropriate interior improvements added, which give it a worshipful atmosphere. A new brick educational unit was added to the church building in 1951.

LIST OF PASTORS:

J. L. Morgan, 1911-1916	E. A. Schenk, Sup., 1937-
H. W. Jeffcoat, 1916-1920	C. H. Fisher, 1937-1939
B. A. Barringer, Sup., 1920-1922	E. A. Shenk, 1939-1941
B. A. Barringer, 1922-1926	J. C. Dickert, 1941-1946
P. G. Kinney, Sup., 1926-	J. R. Boggs, 1946-1948
F. P. Cauble, Sup., 1927-	R. B. Sigmon, 1949-1950
Q. O. Lyerly, 1928-1936	H. M. Yoder, 1950-1952
W. D. Yount, 1936-1937	J. K. Linn, 1952-

GRACE LUTHERAN CHURCH, ROWAN COUNTY

Grace Lutheran Church in Rowan County, is located seven miles southwest of Salisbury and three miles north of China Grove. This church was organized on the second Sunday in May, 1880, with twenty-two members by Rev. V. R. Stickley and Rev. J. B. Davis, D.D. The organization meeting was held in an old building near Wilhelm's graveyard. The name chosen for the new congregation was Grace Evangelical Lutheran Church. Officers elected were: J. C. Bernhardt and William Lentz, as elders; William Smith and Elijah Miller, as deacons; and Capt. J. A. Fisher, as secretary-treasurer.

Their first house of worship was a frame structure, 35x60 feet in dimensions. The cornerstone for this building was laid on August 25, 1880, by Rev. W. A. Lutz. Most of the material for the framing was donated by different friends of the new congregation. The building was completed without delay, and was dedicated on April 24, 1881, by Rev. V. R. Stickley, Rev. J. A. Linn, and Rev. W. A. Lutz. This building

was remodeled, first in 1923, and again in 1929 when Sunday School class rooms were added under the pastoral supervision of Rev. C. A. Brown.

This building was destroyed by fire on Sunday, March 30, 1947, but the congregation at once set itself to the task of rebuilding. Labor and materials, as well as money, were freely given by the members of the congregation, so that the new church was soon completed. This is a beautiful brick church, which is fitted out with modern equipment for Sunday School and other church activities. The cost of the building was around \$60,000.00, including a part of the equipment. A considerable amount of labor and material were given without charge, by members of the congregation.

The church was dedicated, free of debt, on Sunday, November 5, 1949, by President F. L. Conrad, D.D., and their pastor, the Rev. C. S. King.

Back in 1939 a choice lot was donated by Mr. A. M. Miller, one of the members of the congregation, on which a brick parsonage was built soon thereafter, about which time the congregation decided to have a fulltime pastor.

LIST OF PASTORS:

V. R. Stickley, 1880-1882	R. T. Troutman, 1918-1921
J. D. Shirey, 1882-1887	J. Arthur Linn, Sup., 1921-
D. A. Sox, 1887-1888	C. M. Fox, Sup., 1922-
C. A. Brown, Sup., 1888-	C. P. Fisher, Sup., 1922-
Whitson Kimball, 1889-1892	W. G. Cobb, 1922-1923
C. A. Brown, 1892-1894	C. P. Fisher, Sup., 1923-1925
V. Y. Boozer, 1894-1895	C. A. Brown, 1925-1932
H. N. Miller, 1895-1897	C. F. Kyles, 1932-1940
H. A. Trexler, 1897-1907	C. E. Lutz, 1940-1949
B. S. Brown, Sr., 1908-1911	C. S. King, 1949-1951
O. W. Aderholdt, 1911-1912	J. E. Walker, 1951-
G. O. Ritchie, 1913-1918	

GRACE, THOMASVILLE

Grace Lutheran Church in Thomasville is located on the corner of Salem and Guilford Streets in the central part of the city.

Services were held here occasionally by visiting ministers for a few years before the work was formally organized.

Rev. V. Y. Boozer, D.D., organized the congregation on November 5, 1911, while he was pastor of the church in Lexington. There were 28 names enrolled at that service, which was held in the Reformed Church.

Rev. J. B. Moose was the first regular pastor, who took charge of the work in 1917, and served the mission about one year. On September 15, 1918, Rev. N. D. Bodie was called by Synod as Field Missionary,

with headquarters in Thomasville, with a view to developing that mission. Then, on May 19, 1919, he was called as regular pastor of Grace Church in Thomasville.

On this same date the mission congregation and the Executive Committee of Synod purchased from Dr. J. M. Peacock the lot we now have on the corner of Salem and Guilford Streets. Soon thereafter work on the construction of the new building was under way, and the building was opened for divine services on July 2, 1922. Guest speakers were Dr. A. D. R. Hancher, Dr. M. L. Stirewalt, and the President of Synod, along with the pastor, Rev. N. D. Bodie. The cornerstone for this building seems not to have been laid until April 8, 1923. The church was dedicated on November 27, 1927, by Rev. G. O. Ritchie, who was then pastor there, and President Morgan.

A large brick parsonage was built near the church in 1930, under the pastoral direction of Rev. G. O. Ritchie at a cost of \$6,500.00. Then, in May 1937, a vacant lot was purchased on Salem Street for \$3,500.00 for recreational and future needs. About this same time new chancel furniture was installed in the church, and other improvements were made, including a new organ, Rev. C. R. Patterson, pastor.

Under the guidance of the present pastor, Rev. C. S. Wessinger, on August 15, 1950, a new house and lot were purchased for a parsonage, and the old parsonage was converted into an Educational plant. The new parsonage cost \$15,500.00. A series of 15 stained glass windows were installed in the church during 1952.

LIST OF PASTORS:

V. Y. Boozer, Sup., 1911-1915	G. O. Ritchie, 1926-1937
P. D. Brown, Sup., 1916-1917	E. F. Troutman, 1937-1938
P. J. Bame, Sup., 1917-	G. D. Conrad, Sup., 1938-
J. B. Moose, 1917-1918	C. R. Patterson, 1938-1947
N. D. Bodie, 1918-1926	C. L. Miller, Sup., 1947
C. R. Ritchie, Sup., 1926-	C. S. Wessinger, 1947-

HAVEN, SALISBURY

Haven Church is located on West Harrison Street in what used to be called Chestnut Hill, Salisbury. This church was begun in 1898, when some of the Lutheran families then living in that vicinity started a Sunday School there. During that fall and winter occasional preaching services were held by Rev. W. A. Julian, who was then pastor at Christ Church, Spencer.

The church was organized on August 13, 1899, under the pastoral direction of Rev. Julian. The name first chosen was Mt. Zion. Rev. Julian resigned soon after the church was organized, and Rev. H. W. Jeffcoat was called.

The first church was a frame building and was started in 1900 and completed in 1901. The cornerstone was laid on January 20, 1901 by Rev. C. B. Miller, President of Synod, and Pastor Jeffcoat. At that time the name was changed to Haven Lutheran Church. Rev. Jeffcoat was succeeded as pastor by Rev. J. L. Morgan in 1902.

The second building was a brick structure, with full basement for Sunday School work. The cornerstone for it was laid May 19, 1919 by the pastor, Rev. G. H. L. Lingle, and Rev. J. L. Morgan, President of Synod. The building was completed in 1920 and was opened for a sunrise service on Easter morning. The cost was around \$22,000.00. A frame parsonage was built by the side of the first church, about 1904, but this was removed when the brick church was built and a new brick parsonage constructed on a lot purchased for that purpose.

Two major developments were carried out by Haven Church during Rev. C. A. Phillips' pastorate: First, an Educational Building was constructed in 1939, which was opened for use August 13—their 40th anniversary. Secondly, the church was remodeled and enlarged in 1949. A beautiful chancel was built, the interior of the church refinished, and the front of the building redesigned. A new cornerstone was laid August 17, by President F. L. Conrad, Pastor Phillips, Dr. J. L. Morgan, and Mr. H. E. Isenhour, chairman of the committee. The church was reopened for services August 14—their 50th anniversary. Dr. A. K. Hewitt accepted a call as pastor here September 1, 1950.

LIST OF PASTORS:

W. A. Julian, 1899-1900	M. L. Kester, 1912-1913
H. W. Jeffcoat, 1900-1901	G. H. L. Lingle, 1914-1922
J. L. Morgan, 1902-1903	G. H. Cooper, 1923-1926
E. P. Conrad, Sup., 1903	B. J. Wessinger, 1927-1933
C. L. Miller, 1904-1905	C. A. Phillips, 1933-1949
C. I. Morgan, 1905-1911	A. K. Hewitt, 1950-

HOLLY GROVE, DAVIDSON COUNTY

Holly Grove Church, organized by Rev. W. P. Cline in 1885, is located in Davidson County, four miles east of Lexington. The first building, a frame structure 30 x 50 two stories, was erected in 1888. The upper story was used as a nave and for school purposes. The first floor was divided into two school rooms.

The school, founded by Rev. W. P. Cline with Peter Kepley, Peter Younts, Henry Conrad and Haley Myers collaborating, was known as Holly Grove Academy, and was directed by the pastor, from its beginning in 1888. Many ministers as well as laymen and women caught the thirst for learning at Holly Grove Academy.

The second church building is a brick structure, erected in 1914 while Rev. J. M. Senter was pastor. It is a splendid building with seating capacity for around 350 people. A Sunday School annex was added

in 1940, while Rev. Roy L. Fisher was pastor. The Holly Grove Parish built a frame parsonage in 1886, on a lot just across the road from the Holly Grove Church. This was replaced by a large brick building in 1926, under Rev. R. B. Sigmon's leadership. A heating system was installed in it in 1951. This congregation was for many years in a parish with Beck's, New Jerusalem, and Lebanon, but it is now with New Jerusalem only.

The Tennessee Synod met in Holly Grove Church in 1888, at which time the building was dedicated.

LIST OF PASTORS:

W. P. Cline, 1885-1893	J. F. Deal, 1910-1911
Jacob Wike, 1893-1894	J. M. Senter, 1911-1918
A. R. Beck, 1894-1896	R. B. Sigmon, 1919-1928
Vacant, 1897-	R. L. Fisher, 1928-1942
C. L. Miller, 1898-1903	C. F. Kyles, 1942-1947
W. P. Cline, 1904-1905	C. L. Miller, Sup., 1948
A. L. Bolick, 1906-1909	L. O. Roof, 1948-

HOLY COMFORTER, BELMONT

The Lutheran Church of the Holy Comforter is located in the town of Belmont, in Gaston County, N. C.

Services were first held in this place, looking to the establishment of a Lutheran Church by Rev. W. J. Boger, D.D., then pastor at Mt. Holly, from 1910 to 1913. Services were first held in the Presbyterian Church and then in a school building.

Rev. E. H. Kohn, D.D., Ph.D., succeeded Dr. Boger as pastor. A lot for the church was given by the Majestic Mill Company. The church was organized January 16, 1917, by Rev. E. H. Kohn as pastor; however, the name by which it is now known was not adopted until the following December 9.

Ground was broken for the church building November 20, 1917, and the cornerstone was laid April 15, 1918, both of these services were in charge of Pastor Kohn. The first service was held in the new church on July 14, 1918. This work was carried on by Dr. E. H. Kohn for a number of years, with some assistance by students during the summer months. The church was dedicated on October 23, 1923, by Dr. Kohn and the President of Synod.

Dr. E. C. Cooper was in charge of this work as field missionary from 1927 to 1929. The parsonage was built while Rev. R. F. Shelby was the pastor in 1938.

LIST OF PASTORS:

W. J. Boger, 1910-1912	Student J. L. Norris, 1924
E. H. Kohn, 1912-1927	Student E. F. Troutman, 1925
Student J. E. Stockman, 1921	Student W. J. Moretz, 1926

E. C. Cooper, 1927-1929	B. L. Trexler, 1941-1943
Student M. R. Farris, 1929-1930	R. H. Kepley, 1943-1949
M. R. Farris, 1931-1936	F. L. Conrad, Jr., 1949-1950
R. F. Shelby, 1936-1941	H. H. Robinson, Jr., 1951-

HOLY COMMUNION, DALLAS

Holy Communion Church is located in Dallas, N. C., in Gaston County.

The church was organized in November 1885, with nineteen members, by Rev. M. L. Little. Following Rev. Little, Rev. Jacob Steck of Maryland supplied the newly organized congregation for about six months. The new organization was called the College Chapel Church, but when the church was built, the name was changed to Holy Communion. This congregation entertained the annual convention of the Tennessee Synod in 1886.

After Rev. W. A. Deaton became pastor, work was started on the new church, which was built of handmade brick and was erected at a cost of \$3,150.88. This low cost was due to the sacrificial labors of both pastor and people which went into the building of this church. A lot had been given by the town of Dallas, as it did for other churches, and by October 8, 1905, the building was opened for services.

In 1906 the United Synod in the South met in this church, and it was counted a fine meeting. A pipe organ was installed in 1917, which was in part a gift from the Carnegie Foundation.

A Sunday School building was constructed as an annex to the church in 1924, while Rev. C. N. Yount was pastor. In 1948 a new brick parsonage was constructed, under the leadership of Rev. C. E. Ridenhour at a cost of \$20,000.00.

At the present time plans have been made and funds are being raised for a new building to be added for worship services, at a cost of approximately \$100,000.00.

LIST OF PASTORS:

Rev. Jacob Steck, Sup., 1885-1886	Rev. P. D. Risinger, 1907-1911
Rev. M. L. Little and Rev. L. A. Bikle, Sup., 1886-1891	Rev. A. R. Beck, 1912-1917
Rev. J. R. Peterson, 1891-1892	Rev. C. E. Fritz, 1917-1919
Rev. S. S. Rahn, 1892-1893	Rev. C. N. Yount, 1919-1925
Rev. J. R. Peterson, 1893-1897	Student L. E. Blackwelder, 1925
Rev. H. J. Mathias, Sup., 1897-	Rev. D. P. Rudisill, 1925-1931
Rev. W. A. Deaton, 1897-1906	Rev. J. J. Bickley, 1932-1944
	Rev. C. E. Ridenhour, 1945-

HOLY COMMUNION, WATAUGA COUNTY

Holy Communion Church in Watauga County is located on Clark's Creek Mountain, two miles south from Valle Crucis. The original location, however, was near Valle Crucis.

We are not certain when this church was first started. In the "History of Watauga County," by John Preston Arthur, page 112, speaking of the Lutheran church says: "One was established at Valle Crucis before Bishop Ives arrived in 1842."

The Valle Crucis building was of logs and stood on the left of the road going from Mast's store toward the Mission School, opposite from the site of the Methodist Church. This property was sold, after many years, and the present location up on the mountain was purchased instead thereof.

The second building was a frame structure, and the date on the cornerstone is 1884, which would seem to indicate that the change of locations took place about that time. However, the records show that this change took place while Rev. J. L. Deaton was pastor, which was from 1895 to 1900.

The third church is built of field stone and is also located on Clark's Creek Mountain. This building was built largely by the free will labor of the members of the congregation. Miss Cora Pearl Jeffcoat, who was then parish helper in that mission, was a great inspiration to the congregation all through their building operations. The women of the ULCA contributed liberally toward the building.

Holy Communion has all the while been associated with other congregations in a parish. For many years there was no regular pastor located in the parish, but different ministers visited and preached for them from time to time. Among these were Reverends Christian Moretz, Henry Goodman, P. C. Henkel, R. A. Yoder, D. A. Goodman, Jacob Wike, W. P. Cline, J. C. Moser, J. C. Dietz, and P. C. Wike.

LIST OF PASTORS:

Rev. J. L. Deaton, 1895-1900	Rev. M. L. Carpenter, 1913-1917
Rev. John Hall, 1901-1905	Rev. N. D. Yount, 1918-1923
Rev. H. A. Kistler, 1906-1910	Rev. H. W. Jeffcoat, 1923-1926
Vacant, 1911-1912	Rev. J. A. Yount, 1926-1937
Rev. J. A. Yount, 1912-1913	Rev. E. F. Troutman, 1938-1952

HOLY TRINITY, CHAPEL HILL

Holy Trinity Lutheran Church in Chapel Hill is located on East Rosemary Street and Pickard Lane.

Our work in Chapel Hill dates back to the time when Rev. J. L. Morgan, as synodical missionary, was located in Raleigh, 1911-1919, and made pastoral calls on Lutheran students in the State University.

Later on, Rev. J. L. Thornburg, while pastor in Durham, was placed in charge of student work in Chapel Hill, about 1924-1927. For a while seminary graduates wanting to do advanced study in the university here were in charge of this work, each beginning as follows: Rev. J. F. Davis, 1928; Rev. G. A. Metz, 1929; Rev. F. P. Cauble, 1931; and Rev. R. B. Fisher, 1934. About 1936 Rev. P. G. Kinney was pastor here, while doing post graduate study at Duke University. At different periods, and for a year or more at a time, Rev. H. A. Schroder, pastor of St. Paul's Church in Durham, served this mission, his work continuing up to 1942.

In September 1942, Rev. D. P. Rudisill took charge of this work while pursuing post graduate studies in Duke University, and, upon completion of his studies at Duke, was called as fulltime pastor in Chapel Hill, June 1, 1944. St. John's Church in Cherryville, and St. Matthew's Church in Kings Mountain, together with Holy Trinity, Hickory, cooperated with the Synod in providing the pastor's salary. Meantime, the Executive Committee of Synod authorized the purchase of a church lot, in Chapel Hill, while members of St. John's Church in Cherryville gave \$5,000.00 to pay for it.

At the Concord meeting of Synod, 1944, a resolution was offered by Mr. W. K. Mauney, authorizing the Brotherhood to raise \$50,000.00 for a church building, and also the appointment of a Planning and Building Committee to have charge of operations. Holy Trinity Church was organized on Sunday, July 21, 1946, with thirty-two members, by Pastor Rudisill and Dr. J. L. Morgan, President of Synod. Services were held in Gerard Hall on the university campus.

On August 15, 1946, Dr. Rudisill resigned as pastor here, in order to accept a Professorship in Lenoir Rhyne College, and on September 15, the same year, Dr. E. C. Cooper was called to become pastor of this field, which includes students in the university, and, along with his pastoral work to help to raise funds for a church building.

A lot for a parsonage was purchased by St. John's Church in Cherryville, at a cost of \$5,000.00, and a \$20,000.00 building was erected on it. Mr. W. K. Mauney gave approximately 85 percent of the money for this parsonage. An appreciable sum was contributed by the local congregation also for this purpose. Additional funds were raised to pay for plumbing, heating, and lighting.

On July 17, 1950, the contract was let for the church building, to cost \$96,359.66. It is a brick structure, of Gothic design, with interior appointments according to conservative Lutheran arrangement. It has a full ground story fitted out for educational and social activities of the church. Groundbreaking services for the church building were held on July 23, 1950, in charge of Dr. Cooper, with Dr. D. P. Rudisill and Dr. J. L. Morgan sharing in the service.

This church plant is a distinct credit to the local congregation and its pastor, the Synod, the Brotherhood, the Women's Missionary Society, the Luther League, and individual friends, all of whose combined efforts made it a pleasing reality.

The opening services in the completed church were held on Sunday, January 6, 1952, under the direction of Pastor Cooper. The cornerstone was laid by Dr. J. L. Morgan at 10 A.M. Dr. F. L. Conrad, President of Synod, dedicated the parsonage, the educational rooms, the organ, and the chancel furnishings, and consecrated the church building as a House of God. Rev. Edgar M. Cooper was liturgist, and Dr. D. P. Rudisill brought the message for the occasion.

The following is a list of pastors who ministered to the students in the university, from time to time, and also the regular pastors of the congregation.

LIST OF PASTORS:

J. L. Morgan, 1911-1919	Student P. G. Kinney, 1936
J. L. Thornburg, 1924-1937	H. A. Schroder, 1937-1942
Student J. F. Davis, 1928	Student D. P. Rudisill, 1942-1944
Student G. A. Metz, 1929	D. P. Rudisill, 1944-1946
Student F. P. Cauble, 1931	E. C. Cooper, 1946-
Student R. B. Fisher, 1934	

HOLY TRINITY, CHARLOTTE

Holy Trinity Lutheran Church, Charlotte, is located on the corner of The Plaza and Belle Terre Avenue. The congregation was started as a Sunday School which was organized February 15, 1914, in a room over Long's Store on the corner of Central and Pecan Avenues, sponsored by the Brotherhood of St. Mark's Lutheran Church, Charlotte, Rev. Robert L. Patterson, pastor. Mr. W. L. Dixon was the first Sunday School Superintendent.

The congregation was organized April 30, 1916, with twenty-eight charter members. The organization was conducted by Rev. C. A. Brown, President of the North Carolina Synod.

In November 1916, a lot was purchased on the corner of Central and Thomas Avenues for the building of a church. On January 28, 1917, Rev. W. A. Lutz was called as the first regular pastor. The church was built during the year 1917. The cornerstone was laid in April of that year. It was dedicated November 11, 1923. The cost was \$25,000.00.

In the year 1924 a parsonage was built by the side of the church facing Central Avenue, under the pastoral leadership of Rev. Roy T. Troutman, at a cost of \$9,000.00.

On February 10, 1946, the congregation voted to purchase a lot 140 x 170 feet on the corner of The Plaza and Belle Terre Avenue at a cost of \$5,000.00. On April 21, 1946, the congregation voted to sell the old church and parsonage for the sum of \$25,000.00. Groundbreaking services for the new church were held June 25, 1950, by the President of Synod, Dr. F. L. Conrad; assisted by Dr. J. L. Morgan, President-Emeritus;

and Pastor Olin W. Sink. The cornerstone was laid December 10, 1950, by President Conrad and Pastor Sink. The church was completed in March 1951. It is valued at \$125,000.00, including the furnishings. It has a seating capacity of 350 and an educational building that accommodates 300.



HOLY TRINITY LUTHERAN CHURCH
CHARLOTTE, NORTH CAROLINA

In February 1951 a new parsonage was purchased on the corner of The Plaza and Chestnut Avenue, one block from the church, at a cost of \$13,000.00.

LIST OF PASTORS:

R. L. Patterson, Sup., 1914
W. P. Cline, Jr., Sup., 1914
J. P. Miller, Sup., 1914-1915
E. H. Kohn, Sup., 1915-1916
Student F. B. Lingle, 1916
A. G. Voigt, Sup., 1916-1917
L. G. M. Miller, Sup., 1916-1917

W. A. Lutz, 1917-1924
R. T. Troutman, 1924-1927
J. F. Davis, Sup., 1927
John L. Morgan, 1928-1934
R. L. Patterson, 1934-1936
Olin W. Sink, 1936-

HOLY TRINITY, GASTONIA

Holy Trinity Lutheran Church in Gastonia is located on South York Street, opposite the City High School. The original location was on York Street near the Southern Railroad.

This church was organized in the YMCA Building on April 30, 1899, with twenty-two members. The organization was in charge of Rev. W. J. Boger, D.D., then pastor of Lutheran Chapel congregation in East Gastonia, and Rev. W. A. Deaton, D.D., then pastor of Holy Communion congregation in Dallas, N. C. The name first chosen for the new congregation was Gastonia Evangelical Lutheran Church, but it was, in 1918, changed to Holy Trinity Lutheran Church.

The lot for the first church, near the railroad, was purchased on August 4, 1898, nearly a year before the church was organized, at a price of \$540.00. The church erected on this lot was a brick structure, and was completed in 1900. The District Conference of the Tennessee Synod met in the new church on April 27, 1900.

Sunday School rooms were added in 1921, under the pastoral direction of Rev. J. C. Dietz, D.D., and a pipe organ was purchased and installed about the same time. The parsonage on South York Street was built in 1925, and was first occupied by Rev. J. L. Yost, D.D., and family.

The lot for the new church on South York Street was purchased in 1939, while Rev. Mr. Bowden was pastor, for \$4,250.00. Ground-breaking services for their new house of worship were held on April 9, 1950, and the cornerstone for the building was laid on November 5, that same year, both by Dr. F. L. Conrad, President of Synod, and their pastor, Rev. Geo. W. Lingle, who was assisted by his father, Rev. G. H. L. Lingle.

This is a large and beautiful church, built of brick, with stone trimmings, in which the nave, chancel, and furnishings all harmonize in producing an atmosphere of worship. It has a ground story for educational and other programs of the congregation. The estimated cost of the building and equipment is approximately a little over \$200,000.00.

Opening services were held in the completed building on Sunday, August 5, 1951, with a sermon by the President of Synod, and Pastor Lingle conducting the liturgical services, assisted by his father-in-law, Rev. P. J. Bame.

LIST OF PASTORS:

W. J. Boger and W. A. Deaton,	John Hall, 1905-1912
Organizers, 1898-1900	M. A. Ashby, 1912-1913
J. L. Cromer, 1900-1901	J. C. Dietz, 1914-1923
W. J. Boger and	J. L. Yost, 1923-1929
W. A. Deaton, Sup., 1901-1902	G. S. Bowden, 1929-1944
C. I. Morgan, 1902-1905	Geo. W. Lingle, 1945-

HOLY TRINITY, HICKORY

Holy Trinity Church in Hickory was organized on Friday, September 22, 1876, with twenty-six members. The meeting was held in the Town Hall of Hickory.

Following the adoption of a constitution and the election of officers, formal application was made for enrollment in the Tennessee Synod, and they were enrolled at the October meeting that year.

It is a little uncertain who the minister was that helped this group to effect the organization; however, he is thought to have been Rev. A. J. Fox. For the first four years the congregation did not have a resident pastor. Then in 1880, the North Carolina Conference of the Tennessee Synod appointed Rev. A. J. Fox to take charge of the congregation.

For the sake of clarity, we note here that a second Lutheran Church was organized in Hickory in 1880, which applied to the North Carolina Synod for admission that year. The name of this congregation was Christ Lutheran Church. A lot was secured, and on December 31, 1881, the cornerstone of the church was laid. The pastor of this church was Rev. J. A. Linn, who served it in a parish with Beth Eden Church in Newton, which at that time belonged to the North Carolina Synod. However, in 1884, the North Carolina Synod advised the members of Christ Church to unite with the Tennessee Synod congregation, which they did, and Christ Church was discontinued. Up to this time the Tennessee congregation in that town had been referred to as the "Hickory Church", but in 1884 it was named Holy Trinity.

In 1880 Rev. A. J. Fox accepted a call from Holy Trinity and served it along with a number of other congregations until his death on June 10, 1884.

Mr. Henry W. Robinson gave the church a building lot in 1881, and plans were soon worked out for a house of worship. The building was a frame structure 36 x 70 feet with a vestibule, steeple for a bell, and a balcony over the front entrance.

By 1904 a new brick church was under construction. The cornerstone for this building was laid June 8, 1904, and on the first Sunday in November 1905 the first service was held in the completed building. The church was dedicated March 3, 1907, the service being in charge of their Pastor, J. C. Moser, D.D. The building is fitted out with rooms for Sunday School. The total cost for the church and furnishings was about \$12,000.

Up to this time Holy Trinity had been in a parish with one or more other churches, but when they got in their new church Pastor Moser was called to give his fulltime service to this one congregation, which he did until near the time of his death in 1911.

About the year 1935, while Rev. V. C. Ridenhour, D.D. was pastor, a new and modern parsonage was built a few blocks from the church, and the old parsonage was converted into an Educational Building.

Now the congregation, under Pastor H. L. Dressler's leadership, has again outgrown its building. A new lot has been donated by the Alfred Moretz family, and a new and larger church will, in a few years, be built. Pastor Dressler died unexpectedly on November 10, 1952.

LIST OF PASTORS:

A. J. Fox, 1880-1884	C. R. W. Kegley, 1919-1923
B. S. Brown, 1887-1888	P. E. Monroe, 1924-1930
J. C. Moser, 1888-1911	V. C. Ridenhour, 1930-1941
J. H. Wannemacher, 1911-1915	Voigt R. Cromer, 1941-1947
W. E. Murray, 1915-1919	Hugo L. Dressler, 1947-1952

HOLY TRINITY, MT. PLEASANT

Holy Trinity Church is located in the town of Mt. Pleasant, in Cabarrus County. The church was organized in the chapel of North Carolina College in 1868 by Rev. L. C. Groseclose, then pastor of St. John's Church. The congregation worshiped in the college chapel for five years.

On March 18, 1871, a lot was secured, and the next year a new brick church 40 x 50 feet was constructed. It was dedicated on Sunday, March 30, 1873, during a meeting of Conference, by Pastor D. M. Henkel and Rev. Nathan Aldrich, who preached the dedicatory sermon.

In the year 1902, a steeper roof was placed on the building, and a tall spire built to the tower. But by 1952 the old spire was replaced by one not so tall. The interior of the church was refinished while Rev. J. W. Link was pastor there, and new pews and chancel furniture were installed.

A new Educational Building was constructed in 1949, during Rev. D. F. Cooper's term of service, at a cost of \$35,000.00. This building was fully freed of debt under the leadership of Rev. E. R. Trexler, and was dedicated October 26, 1952.

For many years Holy Trinity was the spiritual mother to students in North Carolina College, the Collegiate Institute, and in Mont Amoena Seminary.

Their first parsonage stood on the east side of the street in close proximity to the old Mont Amoena Seminary. This building was destroyed by fire about 1910. Meanwhile a house and lot on the south side of the church was secured for a parsonage, but this was likewise burned in 1915. They then built the present home for the pastor.

LIST OF PASTORS:

L. C. Groseclose, 1868-1872	J. H. Wyse, 1888-1889
D. M. Henkel, 1872-1875	J. D. Shirey and C. L. T.
J. B. Davis, 1881-1887	Fisher, Sup., 1890-1892

B. S. Brown, Sr., 1892-1895	R. A. Goodman, 1911-1921
H. N. Miller, 1897-1898	C. A. Linn, 1922-1923
P. H. E. Derrick, Sup., 1897	C. L. T. Fisher, 1923-1925
J. A. Linn, 1898-1902	C. L. T. Fisher, Sup., 1926
L. E. Busby, 1902-1903	J. W. Link, 1927-1947
H. A. McCullough, 1903-1907	David F. Cooper, 1947-1949
J. P. Miller, 1907-1911	E. R. Trexler, 1950-

HOLY TRINITY, RALEIGH

Holy Trinity Church in Raleigh is located at 624 Hillsboro Street. This church was started and established by Rev. J. L. Morgan, Synodical Missionary of the North Carolina Synod, who moved to Raleigh June 19, 1911.

The first service was on Sunday, July 2, 1911 in the Chamber of Commerce Rooms on Fayetteville Street. The attendance that day, besides the pastor and his family, was two — Mr. John C. Root and Mr. Moses L. Brown. The pastor had to divide his time with other mission points, so that at first services were held only twice per month. The church was organized July 7, 1912 with twelve members. The officers elected were: A. E. Goodman and J. C. Root, Elders; O. M. Clark and L. R. Detjen, Deacons. J. C. Root was elected Secretary-Treasurer.

On July 19, 1913, the lot on Hillsboro Street was purchased for \$4,750.00. The Home Mission Board of the United Lutheran Synod South assisted in this purchase. On April 2, 1914, work was begun on the church building. Mr. W. H. Germann, a member of the Lutheran Church, supervised the construction. The cost of the church was approximately \$10,000.00, of which the Women's Synodical Society gave \$6,000.00.

The cornerstone was laid August 5, 1914 by Dr. M. M. Kinard, President of Synod, and Pastor Morgan. The first service held in the new church was on Sunday, May 9, 1915, with an attendance of 125 persons. On July 4, 1915 baptism was administered for John Shipman Bost and for Linus Marcellus Parker, Jr., who were the first to be baptised in the new church. The first member confirmed in the church was Pauline Miller, now Mrs. A. M. Huffman, on April 23, 1916, Easter Sunday morning. The church was dedicated September 7, 1919, by Rev. M. L. Stirewalt and the pastor, Rev. J. L. Morgan.

Pastor Morgan, having been elected as fulltime President of Synod in May 1919, resigned Holy Trinity Church, effective September 30, 1919, and moved to Salisbury to take up his new work. Rev. A. M. Huffman, just back from World War I, in which he was a chaplain, was called to Holy Trinity and took charge October 1, 1919.

On July 1, 1922, while Rev. Huffman was pastor, the house and lot by the side of the church were purchased for parsonage and Sun-

day School purposes at a consideration of \$17,000.00. A pipe organ was purchased and installed in 1925, while Rev. E. R. McCauley was pastor, at a cost of \$3,500.00. A number of improvements were made while Rev. C. E. Norman was pastor there, notwithstanding the hardships of World War II. Under the leadership of Pastor Stroup, the congregation began looking forward to a new house of worship

LIST OF PASTORS:

Jacob L. Morgan, 1911-1919

R. B. Peery, 1931-1933

A. M. Huffman, 1919-1924

C. E. Norman, 1933-1949

E. R. McCauley, 1924-1929

H. W. Stroup, 1950-1952

Student F. P. Cauble, 1930

HOLY TRINITY, TROUTMAN

Holy Trinity Church is located in the town of Troutman in Iredell County. This church was organized January 5, 1924, when St. Michael's Church of the former North Carolina Synod, where Rev. John L. Morgan was pastor; and St. Martin's Church of the former Tennessee Synod, where Rev. D. L. Miller was pastor, merged into one congregation under the name of Holy Trinity. But, back of this:

St. Michael's Church was organized in 1815 by Rev. Robert J. Miller in the Cambridge Associate Presbyterian Church, two miles south of Troutman, where services were held for eight years. The church was received into the North Carolina Synod in October, 1815, as New Perth Lutheran Church.

In 1823 Michael Walcher donated a tract of land, one mile southeast of Troutman, to the Lutherans and Episcopalians for a church site. A log church 25 x 36 feet was built here for the use of these two organizations.

For several years both congregations worshipped here, alternately, until the Episcopalians withdrew and built a church of their own. St. Michael's second church was a frame structure 36 x 60 feet and was located in Troutman, where the present church stands. The cornerstone for it was laid August 19, 1886. It was dedicated August 14, 1892 by Rev. D. W. Micheal, and Rev. J. D. Shirey, D.D.

St. Martin's Church was organized June 28, 1833, with twenty-three members, most of whom came from St. Michael's congregation, by Rev. Henry Goodman, under an apple tree in his yard.

William Lippard donated a tract of land for the church, about three miles northwest from Troutman. A small frame church was built here which was later replaced by a larger frame building, in 1853, while Rev. Timothy Moser was pastor. This building was refinished in 1902, and served their needs until the two congregations united in 1924.

Following the merging of the two congregations, a call was extended to Rev. John L. Morgan, who came and at once began paving the way for a new house of worship. A modern brick building with basement was constructed in 1927-1928. The cornerstone was laid April 3, 1927, by Pastor Morgan and the President of Synod. The new church was opened for services in 1928. It was dedicated December 1, 1935, by the Pastor, Rev. P. D. Risinger, Rev. John L. Morgan, and the President of Synod.

A new brick parsonage was built by Rev. John L. Morgan in 1924, which was later taken over, in a trade, by the congregation. It is just across the street from the church.

From here came the following ministers: Revs. Simeon W. Harkey, Luther Goodman, David Goodman, C. K. Lippard, Carl O. Lippard, Wike Lippard, H. C. Haithcock, Roy T. Troutman, Edwin F. Troutman, C. F. Kyles, and J. Paul Rimmer.

LIST OF PASTORS:

At St. Michael's

R. J. Miller, 1815-1821	T. H. Strohecker, 1889-1891
John Reck, 1825-1830	D. W. Michael, 1891-1894
J. T. Tabler, 1832	G. S. Diven, Sup., 1895
Benjamin Arey, 1837-1853	B. S. Brown, Sr., 1896-1899
S. Scherer and John Swicegood, Sup., 1853-1856	R. A. Helms, 1899-1900
Paul Kistler, 1856-1858	C. B. King, Sup., 1901
J. D. Stingley, 1860-1862	V. C. Ridenhour, 1901-1905
G. D. Bernheim, 1862-1865	R. R. Sowers, 1905-1907
Whitson Kimball, 1868-1870	C. R. Pless, 1908-1909
J. H. Fesperman, 1871-1877	H. W. Jeffcoat, 1909-1912
J. B. Anthony, 1878-1880	T. C. Parker, 1912-1914
H. M. Brown, 1882-1887	Student C. E. Norman, 1915
Whitson Kimball, 1888	John L. Morgan, 1916-1923

At St. Martin's

Henry Goodman, 1833-1841	D. J. Settlemeyre, 1887-1891
J. W. Hull, 1841-1848	G. A. Romoser, 1892-1893
Timothy Moser, 1848-1857	W. P. Cline, 1894-1895
J. M. Smith, 1857-1870	W. L. Darr, 1896-1906
Henry Goodman, 1871-1873	C. J. Sox, 1907-1910
T. Moser, Sup., 1873	W. D. Haltiwanger, 1913-1916
A. J. Fox, 1874-1875	F. C. Longaker, Sup., 1917
P. C. Henkel, 1876-1881	J. M. Senter, 1918-1920
J. C. Moser, 1881-1883	D. L. Miller, 1921-1923
C. H. Bernheim, 1883-1886	

At Holy Trinity

John L. Morgan, 1924-1927	E. Fulenwider, 1940-1947
P. D. Risinger, 1928-1936	O. G. Swicegood, 1947-
Q. O. Lyerly, 1936-1940	

HOLY TRINITY, WATAUGA COUNTY

Holy Trinity Church is located in Watauga County at Deep Gap, ten miles east of Boone.

For many years we have had a group of faithful and loyal Lutherans in this community. Rev. J. L. Deaton preached for them in a school house. In more recent years a frame church was built, about two miles north from the present location, and a congregation was organized under the pastoral supervision of Rev. N. D. Yount in the year 1918. This church was dedicated on July 13, 1919 in charge of Pastor Yount, with Rev. J. A. Yount preaching the dedication sermon.

Some years later the lot on the main highway was purchased, and in 1939 a nice new church was erected at that place. The cornerstone laying services, the formal opening of the new church, and its dedication all took place on Sunday, July 23, 1939. These services were in charge of the President of Synod, together with Pastor J. A. Yount, Rev. W. A. Deaton, D.D., and Rev. E. F. Troutman.

This congregation is associated with the other churches of the Watauga Parish and has an interest in a parsonage at Mt. Pleasant Church, where a new building was recently put up to replace the one which was destroyed by fire.

LIST OF PASTORS:

N. D. Yount, 1918-1923	J. A. Yount, 1938-1939
H. W. Jeffcoat, 1923-1925	J. A. Yount, Sup., 1939-1943
W. A. Deaton, 1925-1931	H. B. Leonard, 1943-1944
Students D. F. Swicegood, O. G.	H. H. Ritchie, 1944-1946
Swicegood, and others, Sup.,	F. M. Speagle, 1947-1951
1931-1934	H. C. Linn, 1951-
H. A. Kistler, 1934-1937	

KIMBALL MEMORIAL, KANNAPOLIS

Kimball Memorial Church is located on South Union Street in Kannapolis, N. C.

This church was organized February 15, 1914 in the Y.M.C.A. Auditorium, with twenty-three members, by Rev. C. A. Brown of China Grove, N. C., then President of the N. C. Synod. Rev. G. H. C. Park was called as regular pastor, February 26, 1924, to take charge after his ordination, May 10, 1914. Plans were at once made for a house of worship. The cornerstone of the new church was laid May 20, 1917, by Pastor Park and Rev. C. A. Brown, president of Synod. The Church was opened for divine services February 17, 1918.

Rev. Park closed his work as pastor here May 1, 1922 and was succeeded by Rev. M. L. Ridenhour, the same day. At this time the church assumed full self-support. Under Pastor Ridenhour's leadership, it became necessary to provide for more room, so the transept on the north side of the church was extended and additions were made to the west end of the building for classrooms. The pipe organ was pur-

chased and installed in 1934. Pastor Ridenhour died in the prime of his life, May 10, 1937.

Rev. J. L. Norris was called on October 20, 1937. During his pastorate, a large Parish Education Building was constructed. Work on this building was begun August 7, 1939, and it was ready and opened for Sunday School work on January 21, 1940. The cost of this building, which has six assembly halls, and thirty class rooms, all modernly equipped, was approximately \$25,000.00.

Pastor Norris resigned, effective December 31, 1946, to accept a call to Macedonia Church in Burlington, N. C., and Rev. R. F. Shelby was called to Kimball Memorial effective March 1, 1947.

Soon after Pastor Shelby took charge of this work, a house and lot were bought for a parsonage in the Jackson Park area, but in 1951 the congregation purchased the houses and lot by the north side of the church for parsonage purposes, and for future needs for a new church, at a cost of \$37,500.00. The house and lot in Jackson Park were sold in 1952.

This church was started with 23 confirmed members in 1914, and it now has an enrollment of 940.

LIST OF PASTORS:

G. H. C. Park, 1914-1922

J. L. Norris, 1937-1946

M. L. Ridenhour, 1922-1937

R. F. Shelby, 1947-

KURE MEMORIAL, KURE BEACH

Kure Memorial Lutheran Church is located at Kure Beach, 18 miles south of Wilmington, North Carolina, and 3 miles north of Fort Fisher.

A frame Chapel, composed of two old army barracks, was erected in 1946 on a lot 200 x 100. bequeathed by Hans Kure, a Lutheran, for religious purposes.

For about two years, Rev. B. D. Wessinger, D.D., a retired Lutheran minister, formerly of the North Carolina Synod, conducted worship services in the Chapel.

Kure Memorial Chapel operated as non-denominational until October 7, 1951, at which time Jack Martin, supply student from the Southern Seminary, organized Kure Memorial Lutheran Church with thirty-six members. The church was received into the North Carolina Synod at the 1952 Convention.

A seven-room frame parsonage, with enclosed garage, was built on the northeast corner of the lot in the Spring of 1952 at a cost of \$9,650.00. The Synod making a grant of \$5,000, and the congregation assuming the remainder.

Student W. Dexter Moser, Jr., supplied during the summer of 1949, and student Jack Martin during the summers of 1950 and 1951.

Rev. David F. Johnson became Mission Developer on June 1, 1952.

Adult membership now stands at sixty-five.

LIST OF PASTORS:

David F. Johnson

LEBANON, DAVIDSON CO.

Lebanon Church is located in Davidson County, six miles east of Lexington. It is not known when this church was organized; however, the Old Church Book records baptisms as far back as October 4, 1834, and communion services in 1835. Record of business meetings are also carried from time to time, for instance, in 1855, 1865, 1870, 1874, 1880, and 1890 for the election of officers or other matters.

The original name by which this congregation was known was the Arbor Church, but about 1890 it was named Lebanon Lutheran Church. This indicates that for a while the congregation worshiped under an arbor. About this time, 1890, a frame church 25 x 45 feet was started and was used for a while before it was completed. Up to this time the work appears to have been carried on by the North Carolina Synod, but a group of Tennessee Synod members petitioned the Northern Conference of the North Carolina Synod, at a meeting at St. Luke's Church in Tyro, July 28-29, 1893, to grant the Tennessee Synod brethren a half interest in the church property. This request was granted, with the provision that the two groups would cooperate in completing the church building which had recently been started. From this time on most of the services were by pastors of the Tennessee Synod, until 1921, when the Synods reunited.

In 1930, the church was remodeled and brick veneered. Transepts were added and classrooms built, which gives it an attractive appearance.

In 1950 this church and Silver Valley were placed in a parish together, which, since that arrangement, have purchased a house and lot at Silver Valley for a parsonage.

We have not found a complete list of pastors for this congregation; however, the following served here at one time or another:

LIST OF PASTORS:

W. A. Julian, 1854-1862	J. M. Senter, 1912-1918
W. H. Cone, 1864-1865	R. B. Sigmon, 1919-1928
J. D. Bowles, 1870-1874	R. L. Fisher, 1928-1942
C. H. Bernheim, 1874-1878	C. F. Kyles, 1942-1945
Jacob Wike, 1891-1893	C. R. Patterson, Sup., 1946-1947
C. L. Miller, 1898-1903	C. R. Ritchie, Sup., 1947-1948
J. C. Wessinger, 1904-1905	C. S. Wessinger, Sup., 1948-1949
A. L. Boliek, 1906-1909	C. C. Adderholdt, 1950-1951
E. F. K. Roof, 1953-	

LEBANON, ROWAN CO.

Lebanon Church is located in Rowan County, about two miles north from the town of Barber.

This church is an outgrowth of a Sunday School which, for a few years, had been conducted in a log school house in that neighbor-

hood. This congregation was organized on September 17, 1893, in the school building, with eight members enrolled that day. Rev. B. W. Cronk was in charge of the organization.

A lot and timber for a church were given by Eli Powlas, and the other members and friends had the timber sawed and prepared for use. The building was erected largely by the members themselves, without charge, and was dedicated free of debt, December 22, 1896.

Their parsonage was built near the church about the time Rev. Boland became pastor in 1904, by the members of the three congregations in the parish—Lebanon, St. Matthews, and Providence. The lot and timber for the framing were given by Eli Powlas, and the finishing lumber by members of the other two congregations. The carpenter work was done mostly by free labor by the congregation. Both the church and parsonage have been repaired and redecorated during the past few years.

Lebanon is the home church of the Powlas sisters—eight of them—who have given such full service to the church, both at home and abroad.

LIST OF PASTORS:

B. W. Cronk, 1893-1894	G. H. Cox, Sup., 1922
V. Y. Boozer, 1894-1895	J. L. Yost, Sup., 1923
H. N. Miller, 1895-1897	W. G. Cobb, Sup., 1924
Student W. W. J. Ritchie, Sup., 1897	John L. Morgan, Sup., 1925
H. A. Trexler, 1897-1904	E. F. Troutman, 1926-1929
L. P. Boland, 1904-1908	C. F. Kyles, 1929-1932
T. C. Parker, 1908-1913	R. H. Kepley, 1932-1935
Students H. S. Petrea and John L. Morgan and Pastors I. E. Long and G. O. Ritchie, Sup., 1913-1914	O. G. Swicegood, 1935-1937
V. R. Stickley, 1915-1920	H. A. Kistler, 1937-1938
C. M. Fox, Sup., 1921	C. A. Misenheimer, 1938-1939
	J. D. Stoner, 1939-1945
	Luther R. Sloop, 1948-1950
	O. Kenneth Knight, Sup., 1951
	F. C. Trexler, Sup., 1952

LOWS, GUILFORD, CO.

Lows Church is located in Guilford County, about 18 miles southeast from Greensboro, and two miles south from the Alamance Battle Ground. It is situated on what, at that time, was known as the Trading Path, leading from Hillsboro to Salisbury. According to Colonel Byrd, in his "History of the Dividing Line," this road was in use in 1728, and was widely used by Pennsylvania immigrants who came into that section of the state in large numbers from 1750 to 1760.

It is not definitely known when this church was organized. The date given in the more recent Minutes of Synod is 1771, but judging

from the number of German families which settled in that area at a much earlier time, one would think that the church was started at an earlier date. There is evidence to substantiate the claim that itinerant preachers visited and preached to both Lutheran and Reformed groups at repeated intervals from 1759 to 1764, and it is quite likely that this church was organized about that time, if not earlier.

Rev. George Soelle, who was ordained a Lutheran minister in Denmark in 1741, later came to America and worked with the Moravian Brethren, visited in the Guilford section and preached for the churches there about 1769 and the following two or three years. Rev. Adolph Nussmann made repeated visits to Lows and other churches in that section and ministered to the spiritual needs of those people, beginning about 1773.

The first building for Lows, of which we have definite knowledge, was a log structure, and was used by both Lutheran and Reformed congregations, which stood about where the present Lows Church now stands. It is thought that this building was in use as far back as 1765 or 1770, while improvised places of worship may have been used prior to that time. But the Reformed congregation withdrew, after some years, and built a church of their own, a few miles away, which is now known as Brick Church.

The second building was a frame structure, built in 1841, by the Lutheran congregation alone. It was used until 1889, in which year the present frame building was constructed. This is their third building of which we have record. In 1934, under the leadership of Rev. D. I. Offman, this building was remodeled and provision made for Sunday School class work and other necessities of modern church activities. A Recreational Building was constructed in 1950, under Rev. Q. O. Lyerly's pastoral leadership, near the main church.

The parsonage for the parish was located at Lows until 1940, however the pastor did not always live there, but when Cobles built a parsonage near that church, the pastor lived at Cobles. In 1952 Lows and Cobles each decided to have a full time pastor, and Lows is now building a new parsonage on their grounds.

LIST OF PASTORS:

Adolph Nussmann, 1774-1789	W. A. Julian, 1865-1870
J. G. Arends, 1775-1789	E. P. Parker, 1871-1882
C. E. Bernhardt, 1789-1800	A. D. L. Moser, 1883-1886
Philip Henkel, 1800-1805	B. W. Cronk, 1887-1891
Ludwig Markert, 1805-1810	H. M. Brown, 1891-1902
Jacob Scherer, 1810-1828	R. R. Sowers, 1903-1905
Jacob Grieson, Asst., 1810-1854	C. M. Fox, 1906-1907
D. J. Hauer, Asst., 1827-1828	V. R. Stickley, 1909-1913
William Artz, 1829-1853	H. W. Jeffcoat, 1914-1921
John Swicegood, 1854	D. I. Offman, 1922-1940
Simeon Scherer, 1855-1859	Q. O. Lyerly, 1940-1952
B. C. Hall, 1860-1864	

LUTHERAN CHAPEL, CHINA GROVE

Lutheran Chapel Church is located in Rowan County, just south of China Grove on the east side of the Southern Railroad. It is not known definitely when this church was organized; however, reliable tradition indicates that Pastors Nussmann and Arends held regular services in this community prior to 1780 and that a congregation was organized about that time. Pastor C. A. G. Storch became pastor here January 7, 1789.

In "Historical Sketches of the Reformed Church in North Carolina" it is stated that the first building was of logs, afterwards displaced by a larger one which was burned, and that a third building was then erected. It was at that time called Savitz Church. The first building of which we have record was erected in 1799, by the Lutheran and German Reformed congregations and was used jointly until 1834. It was at the old grave yard, west of the railroad. Meanwhile, following the organization of the Tennessee Synod in 1820, a number of the Chapel members formed a new congregation named Mt. Moriah in affiliation with that Synod, which also worshiped in this same building.

Then, about 1836, each group proceeded to provide a church home for itself. About 1835 the Lutheran Chapel congregation purchased two and one-half acres of land adjacent to the original tract from Moses Linn and erected a frame building 40 x 60 feet.

The original unit of the present brick church was erected in 1866, while Rev. Whitson Kimball was pastor. Considerable additions were made in 1892 while Rev. Marks was pastor, and in 1933 under Rev. C. E. Ridenhour's leadership, for Sunday School and other organizational work.

A parsonage was built near China Grove about 1881, while Dr. B. S. Brown, Sr., was pastor there. A modern brick house was erected in 1951 on the west side of the railroad, under the supervision of Dr. B. S. Brown, Jr.

In 1834 the congregation, under the pastoral leadership of Rev. Henry Graeber, adopted a constitution which helped to guide them in their future worship and activities.

This church has had different names: At first it was referred to as Savitz Church, while the correct name for it at that time was Luther's Chapel. Then in 1866, when the cornerstone for the new brick church was being readied, the name was changed to "Lutheran Chapel".

It is thought that this church was one of the original congregations that took part in the organization of the Synod in Salisbury in 1803.

It would seem of interest here to note that while Rev. John D. Scheck was pastor at this church, he was made postmaster at China Grove from 1844 to 1849, and that the name of the post office was changed in 1846 from China Grove to Lutherville; however, it was changed back in 1849.

This church might well be called a mother church, because from her have gone out so many members to help organize and build other surrounding congregations. But with it all, Lutheran Chapel is stronger today than at any other time in her history.

Fortunately we find here a fairly complete list of pastors who served this church.

LIST OF PASTORS:

A. Nussmann and J. G.	Whitson Kimball, 1861-1877
Arends, 1780-1789	W. H. Cone, 1877-1881
C. A. G. Storch, 1789-1820	B. S. Brown, Sr., 1881-1887
Daniel Scherer, 1820-1830	J. L. Buck, 1887-1889
Jacob Kaempfer, 1830-1833	C. A. Marks, 1889-1896
Henry Graeber, 1833-1837	J. Q. Wertz, 1896-1907
J. D. Scheck, 1837-1854	C. A. Brown, 1908-1924
S. Rothrock, 1854-1855	E. F. K. Roof, 1925-1928
B. C. Hall, 1855-1857	C. E. Ridenhour, 1928-1945
William Artz, 1859-1861	B. S. Brown, Jr., 1946-

LUTHERAN CHAPEL, GASTONIA

Lutheran Chapel Church is located in Gaston County, in the eastern extension of Gastonia.

This church was organized by Rev. Abel J. Brown, in the year 1828. Mr. Caleb J. Lineberger, who was born in 1818, used to say he helped to haul logs for the first church when he was ten years old. That would be in 1828.

Rev. J. R. Peterson was pastor when, in 1872, the original frame building was replaced by a brick church, about 40 x 60 feet. The cornerstone of this building was laid in December 1872, by Rev. A. J. Fox, President of the Tennessee Synod, assisted by Pastor Peterson, and Rev. Nathan Aldrich, Pastor of St. Mark's Lutheran Church in Charlotte. This was the first brick church in Gaston County. It was dedicated on June 1, 1884, by Dr. L. A. Bikle, and Pastor Peterson.

On Monday morning, January 8, 1883, the interior of the church was burned out, leaving the walls standing. The inside of the building was soon rebuilt, and the church used again. Meanwhile, Pastor Peterson had resigned before the building was burned, and so preached only one time after the fire. Rev. M. L. Little succeeded Rev. Mr. Peterson as pastor, and served the congregation until he was killed in a train wreck on February 16, 1891.

In 1898, members of Lutheran Chapel, led by their pastor, Rev. W. J. Boger, took an active part in organizing Holy Trinity Church in Gastonia. On March 1, 1922 Rev. G. H. C. Park became the first full-time pastor of Lutheran Chapel.

In 1902, 1910, and 1919 respectively, three tracts of land, adjoining the church property, were secured, which gives the church in all, about eleven acres.

In 1922-1923 a new brick church was constructed, under Rev. Park's pastoral leadership, at a cost of around \$50,000.00 of which Mr. D. E. Rhyne gave an initial sum of \$10,000.00. This building has a full basement, and is provided with equipment for modern church work. The new building was opened for services in the summer of 1923. The 1924 meeting of Synod was held here in November 17-20. This church was dedicated November 8, 1936. Meanwhile the parsonage has been modernized and made inviting for the pastor.

LIST OF PASTORS:

A. J. Brown, 1828	L. L. Huffman, 1914-1915
J. R. Peterson, 1840-1883	A. L. Bolick, 1916-1921
M. L. Little, 1883-1891	G. H. C. Park, 1922-1926
L. L. Lohr, 1891-1893	V. Y. Boozer, 1926-1931
S. S. Rahn, Sup., 1894	C. O. Lippard, 1932-1933
J. A. Rudisill, 1895	J. F. Davis, 1933-1938
J. F. Moser, 1895-1897	F. P. Cauble, 1938-1941
W. J. Boger, 1897-1909	C. V. Deal, 1941-1942
John Hall, 1910-1911	John L. Morgan, 1942-1947
M. A. Ashby, 1912	L. C. Bumgarner, 1947-1952

LUTHER'S CHAPEL, LINCOLNTON

Luther's Chapel Church was located in Lincoln County, two miles north of Lincolnton, on the highway leading to Maiden.

The church was organized about 1885 with twenty members in a nearby school building by Rev. M. L. Carpenter. The deed for the church lot bears the date July 7, 1885.

The first building was a cheap frame structure, probably erected the same year in which the organization was effected. In 1905 a new and better frame building was erected and dedicated, which was used until services were discontinued there in 1949, after which it was sold and dismantled. The proceeds were used to fix up the graveyard.

This church was at first connected with the Ohio Synod, but in 1912, under the pastoral leadership of Rev. J. M. Senter, it applied for membership and was received into the Tennessee Synod. It was for the last number of years associated with the Maiden Parish, but when St.

Martin's became self-sustaining, no further pastoral provision was made for Luther's Chapel, so in 1949 it became inactive and disbanded.

LIST OF PASTORS:

G. A. Derhammer, 1900-1902	J. E. Walker, 1942-1947
J. M. Senter, 1903-1912	A. H. Keck, Jr., Sup., 1947-1948
F. M. Speagle, 1914-1917	H. A. McCullough, Jr., Sup.,
W. D. Wise, 1918-1921	1948-1949

LUTHER'S CHURCH, ROWAN CO.

Luther's Church is located in the southeastern part of Rowan County, about three miles west of the Yadkin River, on the Stokes Ferry Road.

It is not definitely known when this church was organized; however, the Minutes of the North Carolina Synod for 1828, page 7, report: "Petition from the members of the congregation of Luther's Church, Rowan County, which was lately organized through the instrumentality of Rev. Daniel Scherer, to be received into connection with this body, and to be supplied with regular preaching." The congregation was received and Pastor Scherer was asked to continue to serve the new congregation.

The first church was a log building, which stood between the place of the present church and the road. The second building was a frame structure erected in 1882, when Rev. T. H. Strohecker was pastor. This building was dedicated September 7, 1883 by Pastor Strohecker, Dr. Samuel Rothrock, and others.

A third building was undertaken by this congregation about 1910, which also was a frame structure. This church was started while Rev. W. A. Dutton was pastor, but was dedicated while Rev. J. B. Moose was in charge, on April 25, 1914. This building was destroyed by fire from lightning on July 22, 1930.

The fourth building was constructed of brick. It was carried to completion without much delay, and was opened for services on Sunday morning, August 9, 1931. The sermon was by the pastor, Rev. E. R. Trexler. The cornerstone of the building was laid that same afternoon. The church was dedicated April 12, 1936.

Sunday School rooms were added to the church a few years after the main building was completed.

M. L. Carpenter, 1885-1891	C. R. Patterson, 1922-1926
B. L. Westenberger, 1891-1895	J. L. Norris, 1927-1937
J. H. Wannemacher, 1895-1899	A. W. Lippard, 1938-1942

Luther's congregation has an interest in the new parsonage at Richfield, which was built under the pastoral leadership of Rev. John L. Morgan.

LIST OF PASTORS:

Daniel Scherer, 1828-1830	P. H. E. Derrick, 1898-1899
Jacob Kaempfer, 1830-1833	P. L. Miller, 1899
H. Graeber, 1833-1841	E. W. Leslie, Sup., 1901-1902
S. Rothrock, 1841-1845	C. L. T. Fisher, 1903
J. A. Linn, Sr., 1846-1852	C. R. Pless, 1903-1907
W. G. Harter, 1853-1856	W. A. Dutton, 1907-1912
J. A. Linn, Sr., 1856-1863	J. B. Moose, 1913-1914
L. C. Groseclose, 1866-1867	J. A. Linn, 1914-1915
R. L. Brown, 1868-1874	C. M. Fox, 1916-1918
W. H. Cone, 1875-1877	H. A. Trexler, 1920-1923
J. A. Linn, Jr., 1878-1880	B. D. Castor, Sup., 1925
T. H. Strohecker, 1881-1886	E. R. Trexler, 1927-1931
H. A. Trexler, 1886-1888	C. Lee Shipton, 1934-1938
S. Rothrock, 1888-1889	P. E. Moose, 1938-1943
C. C. Lyerly, 1891-1892	J. L. Lackey, 1944-1947
J. H. C. Fisher, 1894-1896	John L. Morgan, 1947-
C. C. Lyerly, 1897-1898	

MACEDONIA, BURLINGTON

Macedonia Church is located in the City of Burlington, in Alamance County. This church was organized by Rev. W. A. Julian, in 1869. The place was then called Company Shops, because the Southern Railroad shops were located there at that time.

Synod met in Frieden's Church that year, when a petition from a group of Lutherans in Company Shops was presented to Synod, asking for a minister to come and organize a church at that place. The request was granted, and Pastor Julian was assigned to that field.

The organization was soon effected, and the new church was received into Synod at a called meeting at Salem Church in Rowan County, in August that same year.

The congregation worshiped in a union chapel for a number of years. But, during Rev. Whiston Kimball's pastorate, the congregation moved into its own house of worship. This was a small frame building, but served a fine purpose. A parsonage was built while Rev. C. B. Miller was pastor there which added stability to the cause.

The present brick church was built in 1909, under the pastoral leadership of Rev. C. B. Cox. It was dedicated October 23, 1910, by Rev. V. Y. Boozer, President of Synod; Pastor Cox, and Dr. R. C. Holland.

The Adjourned Meeting of the Merger Convention of the United Lutheran Synod of North Carolina was held in Macedonia Church, June

8-10, 1921. The Parish Building Annex was built during Rev. H. P. Wyrick's pastorate, and was opened for occupancy January 18, 1925.

Property for a playground was made possible by a generous gift from Mr. and Mrs. B. V. May, while Rev. Edward Fulenwider was pastor. The same year, when Rev. L. Boyd Hamm became pastor, the congregation purchased a new parsonage and converted the old one into a church office building.

During the pastorate of Rev. J. L. Norris, the congregation has been accumulating a fund for a new church which they plan to build in the near future.

LIST OF PASTORS:

W. A. Julian, 1869-1870	C. B. Cox, 1904-1912
Simeon Scherer, 1873-1876	C. I. Morgan, 1912-1913
Whitson Kimball, 1876-1880	T. S. Brown, 1913-1922
J. L. Buck, 1882-1887	H. P. Wyrick, 1922-1930
Stu. C. A. Brown, 1889	E. Fulenwider, 1930-1940
C. B. Miller, 1890-1895	L. Boyd Hamm, 1940-1946
V. Y. Boozer, 1895-1898	L. D. Miller, Asst., 1942
W. W. J. Ritchie, 1898-1903	J. L. Norris, 1947-

MELANCHTHON, RANDOLPH CO.

Melanchthon Church is located in Randolph County, five miles south from Liberty on the highway leading to Asheboro.

The old Minutes of Synod give 1824 as the year when this church was organized. It was originally a part of Richland congregation, but withdrew on account of differences in teaching and practices, and formed a new congregation in connection with the Tennessee Synod. The new congregation kept the old name — Richland — and continued to worship in the same old church up until 1851.

During 1850 a tract of land was secured where the church is now located, on which to build a new church. It was a frame building 24 x 30 feet, which stood on the opposite side of the road from the present building.

On August 9, 1851, a meeting was held in the new church, and the congregation was reorganized and called Melanchthon. Also Calvin C. Fox and Moses Ruth were elected and installed as Elders of the church.

On Sunday, August 10, 1851, the church was dedicated by Rev. Thomas Crouse. Fifty years later — 1900 or 1901 — the present church was built. It is a nice frame structure about 30 x 50 feet. Rev. D. I. Offman was pastor at that time and helped to construct this building. He was present also in 1951 and preached their anniversary sermon.

For a long time this church was in a parish with Coble's and Mt. Pleasant congregations. From 1921 to 1950 Melanchthon, Richland, and

Grace congregations were together in the Randolph Parish. But after Grace assumed fulltime for its own pastor, Melancthon has had only supply services.

Rev. A. J. Fox, M.D., and Rev. Michael L. Fox, M.D., came from that congregation.

LIST OF PASTORS:

Daniel Moser, 1831	D. J. Settlemyre, 1903-1912
C. G. Reitzel, 1835-1837	D. I. Offman, 1913-1921
J. R. Moser, 1838	B. A. Barringer, 1922-1926
Henry Goodman, 1844	Q. O. Lyerly, 1928-1936
Thomas Crouse, 1848-1857	W. D. Yount, 1936-1937
M. J. Stirewalt, 1859-1862	C. H. Fisher, 1937-1939
Thomas Crouse, 1863-1866	J. C. Dickert, 1941-1946
M. L. Fox, 1867-1889	J. R. Boggs, 1946-1948
D. I. Offman, 1890-1902	R. B. Sigmon, 1949-1950

MESSIAH, SALISBURY

Messiah Lutheran Church is located on the corner of Lafayette and Boundary Streets in Salisbury.

This section of Salisbury was surveyed in 1939 by Miss Juanita Horton, under the direction of the President of Synod. About 350 Lutherans were found in that area, of whom only about one-half were members of churches in this city.

In February 1942, the Mission Committee of Synod engaged Student Vance M. Daniel for weekend services and for fulltime work during summer vacation in this field. The first meeting was held in Cletus Fink's home, which was attended by five members of the local community, together with Mr. Daniel and Mr. H. E. Isenhour, Secretary of the Mission Committee of Synod.

At first, services were held in private homes or outdoors. Then the Synod purchased a vacant lot for that mission, and Easter services in 1942 were held on that lot with more than one hundred in attendance.

The Lutheran churches of Rowan County together raised \$1,800.00 to help put up a frame building, and the local men did most of the carpenter work during off hours without charge. This building was opened for services on Sunday, August 16, 1942, at which time the church was organized with 87 members. The service was in charge of Mr. Daniel, assisted by officers of the Mission Committee.

When Mr. Daniel completed his seminary school work, he was called as regular pastor here, effective June 1, 1943, and served until 1944.

Rev. J. Wilford Lyerly became pastor June 1, 1944. Plans for a much needed larger church were made, but war conditions delayed the building program. Finally, on March 11, 1950, the contract for a new

church was signed, and on the 19th of the same month groundbreaking services were held in charge of Pastor Lyerly, President F. L. Conrad, and Dr. J. L. Morgan.

The cornerstone was laid July 9, 1950 by President Conrad, Pastor Lyerly, and Dr. Morgan.

This is a brick building of English Gothic design, with full basement, and an Educational Annex. The total cost for the church and its furnishings is approximately \$68,000.00. The Loan and Gift Fund of Synod enabled the congregation to carry the building to completion.

The completed church was opened for services on Sunday, March 18, 1951. The service was in charge of Pastor Lyerly and President F. L. Conrad preached the sermon. Greetings were given at the afternoon service by the various auxiliaries which had contributed to the construction of the church.

The Lutherans of Rowan County and a host of friends contributed towards the building of this splendid house of worship, which is meeting a spiritual need in this area of the city.

LIST OF PASTORS:

Vance M. Daniel, 1942-1944

J. Wilford Lyerly, 1944-

MORNING STAR, MECKLENBURG CO.

Morning Star Lutheran Church is located in Mecklenburg County, about three miles northeast of the town of Matthews, in a rural area.

We do not know when this church was organized, or who started it. However, in the old records of St. John's Church in Cabarrus County, we find that Rev. Adam N. Marcard, who was pastor of St. John's from 1797 to 1800, served this church in connection with St. John's congregation. He recorded some of his official acts for Morning Star, then called Crooked Creek Church, in the St. John's Record Book, from which we quote the following: "As deacons in the congregation at Crooked Creek, I (A. N. Marcard) installed on November 11, 1798, Conrad Cramm and John Herche. Also, on that day the church there was dedicated by me."

Pastor Marcard goes on to record in St. John's Record Book the following further statement: "On November 11, 1798, there went to the communion at Crooked Creek, Conrad Cramm, George Fischer, Adam Fischer, Andrew Wenss, Mary Fischer, Katherine Wenss, Mary Fischer, Mary, Magdalene Cramm, Nicholas Pfeiffer, David Pfeiffer, Peter Pfeiffer, Maria Magdalene Wenss, and Lydia Wenss."

Many of the names recorded as of Crooked Creek by Rev. Marcard at St. John's are found on the old Record Book of Morning Star. By reference to a map, it will be seen that Morning Star is located near one of the upper branches of Crooked Creek, hence the name for the church.

All this substantiates three things:

1. There was an organized church at Crooked Creek as early as 1798.
2. There was a house of worship there.
3. The names and records identify this Crooked Creek with the present Morning Star Church.

A few years later the church is referred to as McCobbin's Creek. This may be intended for McAlpine Creek in that vicinity. However, in 1815 McCobbin's Church was enrolled as a member of Synod and two delegates from that church were enrolled—Jacob Long and John Harkey, from Morning Star Church. This identifies McCobbin's Church as Morning Star.

We do not know who served the church after 1800 to 1815. In 1815 and for four years, David Henkel visited the congregation and preached, baptized children and adults, gave communion, etc. (See Morning Star Church Records.)

The church was first located nearly one mile east from the present church. The place is marked by the old graveyard.

The first building, which Rev. Mr. Marcard dedicated on November 11, 1798, was on the old lot, and was built of logs. How long it was used, or why they relocated, we do not know. The second building also was a log structure, but it was on the present lot. No one seems to know when it was built. However, the third or present church was constructed in 1906. It is a frame building and is still in good condition.

In 1951, the congregation, encouraged by their pastor, the Rev. C. E. Norman, fitted up two Sunday School class rooms in the rear portion of the nave, with a vestibule in between. This church has for many years been associated in a parish with St. Luke's congregation in Monroe, where for decades the different pastors have lived.

This was the home church of Rev. Irenaeus Conder, a highly esteemed minister of this Synod, who served in that capacity from 1861 to 1928—three score and seven years.

LIST OF PASTORS:

A. N. Marcard, 1797-1800	G. D. Bernheim, 1905-1907
David Henkel, 1815-1818	R. H. Cline, 1907-1910
David Henkel, 1830	W. J. Boger, 1913-1918
Nehemiah Bonham, 1831	P. L. Miller, 1920-1922
Adam Miller, Jr., 1831-1832	J. E. Stockman, 1923-1925
Henry Goodman, Adam Miller, Jr., A. J. Fox, and	J. D. Sheppard, 1929-1931
A. J. Brown, 1833-1839	C. R. Pless, 1931-1934
Ephraim Rudisill, 1840-1855	C. V. Deal, 1934-1941
Jacob Killian, 1840-1855	F. K. Efird, 1941-1943
Timothy Moser, 1856	H. D. Hawthorne, 1943-1944
Christian Moretz, 1860	H. F. Lineberger, 1945-1949
M. Q. Boland, 1902	C. E. Norman, 1949-

MT. CALVARY, CLAREMONT

Mt. Calvary Church is located in Catawba County, in the town of Claremont.

This church was organized on April 20, 1902, in the Wike School House with 29 charter members by Rev. R. A. Yoder, D.D. The first officers were: J. H. C. Hewitt, A. L. Hewitt, George Yount, and R. L. Smyre. A lot for the church was donated by George Yount.

Construction on their first house of worship was begun in July 1902, and the building was completed in 1903. This was a frame structure. The first service in the new church was on Sunday, January 18, 1903, by Pastor Yoder.

The building was dedicated November 15, 1903, free of indebtedness. Rev. J. C. Moser, D.D. preached the sermon and Dr. Yoder dedicated the church.

In 1912, while Rev. W. D. Wise was pastor, two Sunday School rooms were added to the building. Plans for a new parsonage were developed while Rev. J. J. Bickley was pastor, which was constructed during Rev. S. L. Nease's pastorate. A Sunday School Annex was built about 1928.

During Rev. R. B. Sigmon's pastorate, a contract was signed on September 15, 1939 for their new brick house of worship and Education Building. The building was completed and opened for divine services by March 31, 1940. The cornerstone was laid on the opening day by Pastor Sigmon and President J. L. Morgan, who preached the sermon for the occasion.

This building cost approximately \$20,000.00. It was dedicated, free of debt, January 31, 1943, by their pastor, Rev. R. B. Sigmon, and the President of Synod.

A new pipe organ was installed in 1946, while Rev. G. A. Phillips was pastor there at a cost of \$4,500.00. Soon after the coming of their present pastor, Rev. L. O. Dasher, a new parsonage was built in 1948, at a cost of \$22,500.00.

LIST OF PASTORS:

R. A. Yoder, 1902-1905
J. A. Arndt, 1906-1908
W. D. Wise, 1908-1911
J. C. Moser, 1911
W. D. Wise, 1912-1918
J. J. Bickley, 1918-1920
E. J. Sox, Sup., 1920-1921
S. L. Nease, 1921-1924

Stu. H. J. Rhyne and Dr.
J. C. Peery, Sup. 1924-1925
J. C. Deitz, 1925-1927
Stu. A. K. Hewitt, Sup.,
1927-1928
R. B. Sigmon, 1928-1943
G. A. Phillips, 1944-1947
L. O. Dasher, 1947-

MT. GILEAD, CABARRUS CO.

Mt. Gilead Church is located in Cabarrus County, three miles east of Mt. Pleasant, on the Albemarle highway. This church is the successor of two former congregations which, in the year 1887, merged to form one church.

The older of these two congregations was Lutheran Union Church, located two miles south of the present church. This congregation belonged to the Tennessee Synod, but we do not know when it was first organized. Dates of deaths carved on grave stones go as far back as 1835. The building, being of wood, decayed years ago, but the walled-in graveyard marks the location.

The other of those two churches was Mt. Carmel, located a mile west of Lutheran Union, and two miles southeast of Mt. Pleasant. This congregation belonged to the North Carolina Synod. It was received into Synod at the meeting in Newton in 1853. This was a frame building which has been removed, leaving only the burying ground to mark the place.

A joint meeting of those two congregations was held January 1, 1887, and they agreed to merge into one congregation. By a majority vote of one, it was decided to unite with the Tennessee Synod, and it was also decided to call the merged congregation Luther Union and worship at that place. However, services were held at Mt. Carmel for some years after this merger.

At a congregational meeting on January 19, 1889, it was decided to build a new church on the main highway and call it Mt. Gilead Lutheran Church. So, a frame building was started early in 1889 and was completed in December 1890. The church was dedicated April 12, 1891 by the pastor, Rev. J. P. Price.

This building was remodeled in 1911, while Rev. L. D. Miller was pastor, and again in 1935, while Rev. J. W. Link was pastor. It was rededicated on November 3, 1935. On October 30, 1949 a Sunday School Annex and a number of new furnishings were dedicated by Rev. E. Fulenwider, D.D., pastor; and Dr. J. L. Morgan.

On October 28, 1951, their new Martin Luther Hahn Memorial Sunday School Building was dedicated.

LIST OF PASTORS:

Timothy Moser, 1887-1888
J. P. Price, 1888-1900
W. H. Little, 1900-1901
J. F. Deal, 1902-1906
H. L. Seagle, 1906-1908
L. D. Miller, 1909-1918
D. L. Miller, 1919-1921

C. A. Linn, 1922-1923
C. L. T. Fisher, 1923-1925
J. H. C. Fisher, Sup., 1926-1932
R. B. Fisher, Sup., 1933
J. W. Link, 1933-1947
E. Fulenwider, Sup., 1947-

MT. HEBRON, HILDERBRAN

Mt. Hebron Church is located in Burke County, in the town of Hildebran.

This church was organized September 12, 1903 in Mr. M. E. Rusisill's Boarding House at Henry River with 16 members by Rev. J. C. Moser, D.D. Officers elected were: M. L. Aderholdt, D. W. Aderholdt, and M. E. Rudisill.

Services were held in a store building, at Henry River, for some time. But in 1918 the congregation moved its place of worship to the nearby town of Hildebran and held services in a school building until the church was ready for use. A lot was secured there, and work begun on the church building in 1920. It was completed in 1922 at a cost of \$10,000.00. It was dedicated at a meeting of conference there, March 22, 1923, by Dr. J. L. Morgan, President of Synod; assisted by Pastor F. K. Roof, Rev. W. A. Deaton, D.D., and Rev. Enoch Hite.

In 1938 this church assumed full support of its pastor, when Rev. J. Wilford Lyerly was called as pastor. During his administration, in the year 1941, a Parish Educational Building was started, which was completed the following year and was dedicated September 6, 1942. The cornerstone was laid in connection with this same service, all in charge of Pastor Lyerly, assisted by Dr. W. A. Deaton, and Dr. J. L. Morgan. The Sunday School used this new school building for the first time this day, to the joy of everyone present. Mr. H. E. Isenhour made a talk to the School on this occasion.

The church nave was refinished in this same building project. The whole program amounted to approximately \$10,600.00.

A modern ten room brick veneer parsonage was built under Pastor R. D. Fritz's leadership in 1952 at a cost of approximately \$21,000.00.

LIST OF PASTORS:

J. C. Moser, 1903-1904	Supplied, 1927-1929
J. L. Cromer, 1905-1907	S. L. Sox, 1929-1932
J. P. Price, 1907-1913	E. J. Sox, Sup., 1932
W. A. Deaton, 1913-1920	D. P. Rudisill, 1932-1938
F. K. Roof, 1920-1924	J. W. Lyerly, 1938-1944
Stu. E. R. Lineberger, 1924	F. C. Morehead, 1944-1950
W. A. Craun, 1924-1927	R. D. Fritz, 1950-

MT. HERMAN, CONCORD

Mt. Herman Church is located in Cabarrus County, three miles south of Concord, on the highway to Monroe. Services were held in this community as far back as 1868 by Rev. G. D. Bernheim and others at intervals. In 1880, Rev. S. T. Hallman, then pastor of St. James

Church in Concord, began holding services regularly at afternoon hours.

Soon a lot for a church was secured, and on February 8, 1881, the cornerstone of a new frame church was laid by Pastor Hallman. The congregation was organized April 17, 1881 with twenty-five members. The church was dedicated April 15, 1888 by Rev. A. D. L. Moser, then pastor of the congregation.

The church was completely overhauled in 1941, under the direction of Rev. P. G. Kinney, their pastor. The building was brick veneered, and new furniture installed. The church was rededicated November 23, 1941 by Pastor Kinney and the President of Synod, with greetings from other ministers.

A new brick veneer parsonage was built in 1947-1948 on a lot near the church, which was given by one of their members for that purpose. It was dedicated November 19, 1950 by Pastor Leroy C. Trexler, President F. L. Conrad, and Dr. J. L. Morgan.

LIST OF PASTORS:

S. T. Hallman, 1880-1883	C. R. Pless, 1909-1911
G. F. Schaeffer, 1884	C. A. Brown, Sup., 1912
Whitson Kimball, 1884-1886	G. O. Ritchie, Sup., 1912
A. D. L. Moser, 1886-1888	H. A. Zimbeck, 1912-1914
J. M. Hedrick, 1888-1893	C. P. MacLaughlin, Sup., 1914-1916
P. Miller, 1893-1894	L. D. Miller, Sup., 1916-1918
J. D. Shealy, 1894-1895	J. B. Moose, 1919-1923
H. A. McCullough, 1895-1898	L. D. Miller, Sup., 1924-1925
W. B. Oney, 1898-1900	J. H. C. Fisher, 1925-1930
C. A. Brown, 1900-1901	J. W. Iddings, 1930-1938
Stu. J. L. Morgan, 1901	P. G. Kinney, 1938-1943
E. Fulenwider, 1902-1904	L. C. Hahn, 1943-1947
J. W. Strickler, 1905-1907	J. L. Lackey, 1947-1949
C. R. Pless, 1907	L. C. Trexler, 1949-1951
V. R. Stickley, 1907-1908	J. P. Rimmer, 1952-
J. P. Miller, Sup., 1909	

MT. HERMAN, IREDELL CO.

Mt. Herman Church is located in Iredell County, about six miles west of Statesville on the Lookout Shoals Road. This church was organized July 26, 1896 by Rev. W. L. Darr, their first pastor, with thirty-eight members. Rufus P. Pope, Davidson Eller, and W. I. Warren were elected Elders, and Quincey A. Hoover and J. S. Morrison were elected Deacons.

Mr. Q. A. Hoover donated the first lot in 1896, which was enlarged by purchasing one-half acre in 1940. The first church was a frame building, about 30 x 45 feet, erected the same year in which the congregation was organized.

The present building was constructed in 1941, while Rev. W. H. Dutton was pastor. The old building was moved back and forms a part

of the new plant. The nave is all new, and the entire building is brick veneered. Sunday School rooms are fitted up in the old part. This church was dedicated on Sunday, August 23, 1942, by Pastor Dutton, and the President of Synod.

The old frame parsonage was sold in 1950, and a new brick home for the pastor was built in 1951, near the church, at a cost of \$12,000.00, which is owned jointly by Mt. Herman and Sharon congregations. The parsonage was built under the leadership of Student Pastor E. W. Ridenhour, who later became regular pastor.

LIST OF PASTORS:

W. L. Darr, 1896-1906	J. L. Thornburg and Stu.
C. J. Sox, 1907-1910	Roscoe Fisher, Sup., 1932
W. D. Haltiwanger, 1911-1917	O. G. Swicegood, 1933-1935
J. M. Senter, 1918-1921	P. E. Moose, 1935-1938
D. L. Miller, 1921-1924	W. H. Dutton, 1939-1943
W. C. Bolick, Sup., 1924	R. M. Carpenter, 1943-1950
Q. O. Lyerly, 1925-1928	Stu. E. W. Ridenhour, 1950
R. H. Kepley, 1930-1932	E. W. Ridenhour, 1951-

MT. MORIAH, CHINA GROVE

Mt. Moriah Church is located in Rowan County, near the north-western border of the town of Landis.

The church was organized on December 30, 1824 by Rev. David Henkel, with seventeen members. These members originally belonged to Lutheran Chapel. However, the newly organized group continued to worship in Lutheran Chapel for about fifteen or more years.

On June 17, 1839, the congregation bought four acres of land from Noah Partee for \$6.75, a little north of where the present church stands, on which their first house of worship was built. It was a frame structure 24 x 30 feet and was completed and opened for services in 1840.

In 1880, under the pastoral leadership of Rev. J. C. Moser, a new frame church, 40 x 50 feet, was built. In 1917, while Rev. J. S. Wessinger was pastor, an extension of 10 feet by 30 feet wide was added to the building and a steeple constructed with the doors in the front of the building. At a congregational meeting May 20, 1928, it was decided to build a new brick church. While the new building was under construction, Rev. Enoch Hite and his congregation held services in the Landis High School auditorium. The cornerstone was laid May 4, 1929. the church was opened for services on May 5, 1929. It was dedicated July 21, 1929 by the President of Synod and Pastor Hite. A Hammond organ was installed by Rev. E. Ray Trexler, November 20, 1938.

The congregation owns a parsonage on the main highway between China Grove and Landis. Mr. George W. Bostian willed a tract

of land to Mt. Moriah Church before entering the Civil War, where he was killed June 5, 1864. Also, Mrs. Mary M. Hess willed three tracts to this church before her death. The church has since come into possession of these properties.

LIST OF PASTORS:

David Henkel, 1823	No Record, 1853-1860
Ambrose Henkel and	I. Conder, 1861
Daniel Moser, Sup., 1824	D. S. Henkel, 1867-1869
Philip Henkel and	J. R. Peterson, Sup., 1871
Christian Moretz, Sup., 1825	J. C. Moser, 1874-1881
Daniel Moser, 1826-1829	D. J. Settlemyre, 1883-1886
Nehemiah Bonham, 1830	R. H. Cline, 1887-1889
Philip Henkel, Geo. Easterly,	A. L. Boliek, Sup., 1890
and D. Miller, Sup., 1831	J. L. Deaton, 1891-1892
D. Moser, J. N. Stirewalt,	D. J. Settlemyre, 1892-1894
A. Miller, H. Goodman, and	J. P. Miller, 1895-1899
Philip Henkel, Sup., 1832	J. L. Deaton, 1900-1902
Philip Henkel, Sup., 1833	D. I. Offman, 1903-1913
J. N. Stirewalt, 1834-1836	C. H. Pence, 1913-1914
Jacob Killian, 1837	E. Z. Pence, Sup., 1915
A. J. Fox, 1838	J. S. Wessinger, 1915-1928
Vacant, 1839-1840	Enoch Hite, 1928-1931
J. W. Hull, 1841-1842	O. G. Swicegood, Sup., 1931
J. M. Wagner, 1848	E. R. Trexler, 1931-1950
Adam Efird, 1851-1852	W. D. Moser, 1950-1952
	D. W. Zipperer, 1953-

MT. OLIVE, CABARRUS CO.

Mt. Olive Church is located in Cabarrus County, five miles north of Mt. Pleasant in No. 6 Township. The church was organized April 28, 1878, with forty-seven members, by Rev. R. W. Petrea, then pastor of St. John's Church. Mr. John Moose offered a lot at the Moose School House, and some lumber was placed there for a church, but it was later decided to locate where the church now stands.

A frame church, 40 x 50 feet, was started August 24, 1878, and was ready for services April 20, 1879. It was dedicated November 3, 1879. The work on the building was done largely by the laymen themselves, of whom special mention is made of Mr. Isaac Beaver. In course of time the building was remodeled, and the entrance placed in the opposite end of the original building. In 1949 Mr. and Mrs. Ray W. Cline helped the congregation to rearrange the nave of the church, and install new furniture.

Since 1895 this congregation has been in a parish with St. Stephen's — the parsonage being located at the latter place.

LIST OF PASTORS:

R. W. Petrea, 1878-1882	C. P. Fisher, Sup., 1910
W. Kimball, 1882-1883	G. H. L. Lingle, 1910-1914

J. B. Davis, 1884-1885	C. M. Fox, 1914-1916
Vacant, 1885-1886	C. P. Fisher, Sup., 1916
A. D. L. Moser, 1887	M. L. Ridenhour, 1917-1919
G. H. Cox, 1888-1894	M. L. Kester, 1919-1921
J. Q. Wertz, Sup., 1894	Earl K. Bodie, 1921-1924
P. H. E. Derrick, 1895-1896	J. A. Yount, 1924-1926
S. D. Steffey, Sup., 1896-1897	W. H. Dutton, 1927-1938
C. L. Miller, Sup., 1897	C. A. Misenheimer, 1939-1943
George A. Riser, 1898-1899	G. A. Miller, 1944-1950
W. A. Dutton, 1900-1907	G. C. Cruse, 1951-
H. E. H. Sloop, 1907-1909	

MT. OLIVE, HICKORY

Mt. Olive Church is located in Catawba County about three miles north of Hickory on Highway No. 127. The church was organized in 1885 by Rev. D. C. Huffman and was received into the Tennessee Synod at a meeting in Holly Grove Church, November 9, 1889. Land for the church was donated by Nelson Huffman sometime after the organization and their first church was built about that time. It was a small frame building located about where the present church stands.

The second church was a brick building 32 x 52 feet, erected in 1901, under the pastoral direction of Rev. E. J. Sox, D.D. The brick for the building were handmade by members of the congregation. In 1919, this building was struck by lightning and burned; however, the furniture was saved. The congregation worshiped in the Fairview School House until the church was rebuilt. The new building, which also was of brick, was constructed in 1920-1921. This church was dedicated October 9, 1921 by the Pastor, Rev. Enoch Hite, and Dr. J. C. Peery.

While Rev. C. N. Yount was pastor there, an Educational unit was added and was opened for occupancy November 25, 1934.

A house and lot, near the church, was purchased after Rev. J. A. Linn became pastor and was fitted up for a parsonage. The first parsonage was on the highway toward Hickory, about one mile south from the church.

LIST OF PASTORS:

D. C. Huffman, 1885	J. D. Mauney, 1910-1914
P. C. Henkel, 1889	E. J. Sox, 1914-1920
A. L. Crouse, 1890-1893	Enoch Hite, 1920-1925
W. P. Cline, 1893-1898	C. N. Yount, 1925-1935
E. J. Sox, 1899-1901	John Ritchie, 1935-1937
W. P. Cline, 1901-1904	W. A. Sigmon, 1937-1942
W. A. Lutz, Sup., 1905	J. D. Mauney, Jr., 1943-1945
R. A. Yoder, 1905	John Hall, Sup., 1945
C. L. Miller, 1905-1910	J. Arthur Linn, 1946-1952

MT. PLEASANT, ALAMANCE CO.

Mt. Pleasant Church is located in Alamance County about one-half mile south of the Graham-Liberty highway, seven miles from Graham.

This church was organized about 1820, from members of St. Paul's Church, several miles away. The organization took place in Fogleman's School House, which was located near where its present church stands. The charter membership comprised twenty-seven adult members.

The first two buildings were log structures, which stood a short distance from where the present church is located, but on the opposite side of the cemetery. The present frame building was erected in the year 1908. The congregation had all along been in a parish with Coble's and Melancthon churches until about 1940, when St. Paul's and Mt. Pleasant were placed in a parish together. This arrangement is still in operation, with Rev. P. G. Kinney pastor.

Rev. D. I. Offman served this church for a total of about forty years; however, its pastoral connection shifted somewhat during that time.

The pastors for this church have been practically the same as the ones for Coble's, up until about 1940.

LIST OF PASTORS:

Philip Henkel, Sup., 1825
Daniel Moser, 1831
C. G. Reitzel, 1835-1837
J. R. Moser, 1838
Henry Goodman, 1844
Thomas Crouse, 1848-1857
M. J. Stirewalt, 1859-1862

Thomas Crouse, 1863-1866
M. L. Fox, 1867-1889
D. I. Offman, 1890-1902
D. J. Settlemyre, 1903-1912
D. I. Offman, 1913-1946
C. Lee Shipton, Sup., 1947-1949
P. G. Kinney, 1949-

MT. PLEASANT, WATAUGA CO.

Mt. Pleasant Church is located in Watauga County, nine miles northeast of Boone. The original location was two miles west of the present site, where Old Mt. Pleasant is located.

This church was originally organized by Rev. Jonathan R. Moser about 1845, in the Jackson School House, hence it was called the Jackson Church. John Moretz, Sr. and James Davis were chosen as the first councilmen. For some years services were held in school buildings and private homes by visiting ministers, among whom were: Revs. Jonathan Moser, A. J. Fox, Timothy Moser, Adam Efird, and Henry Goodman. Rev. Goodman was their first regular pastor.

In the late fifties Jordan Council donated a lot for a church, and some preparation was made to build, and the name of the church was changed to Mt. Pleasant. But when the Civil War started, all efforts to build stopped until the war was over. Then, in 1868 a frame church

was constructed. This building was remodeled while Rev. J. L. Deaton was pastor.

A second building was dedicated July 31, 1910 by the pastor, Rev. H. A. Kistler. On Sunday, January 4, 1920, this building was destroyed by fire.

Following this loss, the pastor, Rev. N. D. Yount, and certain members of the congregation, secured a lot two miles east of the original one and erected a frame structure there during the year 1923. Meantime, the other members built a new church at the old grounds, and called it Old Mt. Pleasant.

Meanwhile, a new parsonage was built by the parish near the Mt. Pleasant Church, under the supervision of Rev. H. W. Jeffcoat, which was destroyed by fire in 1951. In 1952, under the leadership of Pastor H. C. Linn, a new parsonage was erected at a cost of \$10,200.

LIST OF PASTORS:

J. R. Moser, 1845	G. L. Hunt, J. C. Moser and
Timothy Moser	J. L. Deaton, Sup., 1895
Henry Goodman, 1849-1852	J. L. Deaton, 1896-1897
Christian Moretz, 1852-1868	P. C. Wike, Jacob Wike, and
A. J. Fox, 1869	J. L. Cromer, Sup., 1898
Henry Goodman, 1870-1872	J. L. Deaton, 1900
J. R. Peterson, Sup., 1872	E. J. Sox, 1901
J. M. Smith, Sup., 1872	John Hall, 1901-1905
G. L. Hunt, 1874-1876	J. Morehead, Sup., 1903
P. C. Henkel, 1880	H. A. Kistler, 1905-1910
R. A. Yoder, 1881	J. A. Yount, 1911-1912
D. A. Goodman, 1881-1882	B. L. Stroup and A. L.
M. L. Little, Sup., 1882	Boliek, Sup., 1912
P. C. Henkel, Sup., 1883	M. L. Carpenter, 1913-1918
P. C. Wike and C. H.	N. D. Yount, 1918-1923
Bernheim, Sup., 1883-1884	H. W. Jeffcoat, 1923-1925
J. A. Rudisill, Sup., 1884	W. A. Deaton, 1925-1932
P. C. Henkel, W. P. Cline, and	O. G. Swicegood, Sup., 1932
R. H. Cline, Sup., 1885	D. F. Swicegood, Sup., 1933
D. A. Goodman, 1887	J. A. Yount, Sup., 1933-1934
R. A. Yoder and Jeff	H. A. Kistler, 1934-1937
Miller, Sup., 1888	J. A. Yount, 1938-1939
J. A. Rudisill and J. C.	J. A. Yount, Sup., 1940-1942
Moser, Sup., 1889	H. B. Leonard, 1943-1944
Jacob Wike, 1890-1891	H. H. Ritchie, 1944-1946
J. A. Rudisill and J. C.	F. M. Speagle, 1947-1951
Wessinger, Sup., 1892	H. C. Linn, 1951-
J. C. Deitz, 1893	

MT. ZION, RICHFIELD

Mt. Zion Church is located in the town of Richfield, in Stanly County. This work was started by Rev. C. C. Lyerly while pastor of Bethel and Luther's Churches. The congregation was organized, with thirty members, on October 12, 1895, and the cornerstone was laid the

same day. Rev. B. S. Brown, Sr., President of Synod, and Pastor Lyerly were in charge of the services. Dr. J. D. Shirey, President of N. C. College, was also present.

In 1929, their frame building was remodeled, brick veneered, and refinished throughout, and class rooms added. The cornerstone for this building was laid October 9, 1929, by the President of Synod, Pastor E. Ray Trexler, and Rev. C. P. Fisher, Sr. The cost was around \$10,000.00. The church was dedicated January 6, 1935, by the President of Synod, Pastor C. Lee Shipton, and Rev. E. Ray Trexler.

About twenty-five years ago the Richfield Parish — Mt. Zion, Luther's, and New Bethel congregations — bought a parsonage, but they sold it and built a new one during 1948-1949, at a cost of \$15,000.00. This new home for the pastor was made possible by the leadership of their pastor, Rev. John L. Morgan. The building was dedicated October 2, 1949. In 1952 a Parish Building was erected.

LIST OF PASTORS:

C. C. Lyerly, 1895-1897	C. M. Fox, 1916-1918
J. A. Linn, 1898-1902	H. A. Trexler, 1920-1924
F. B. Kuntz, 3 mos. Sup., 1903	B. D. Castor, 3 mos. Sup., 1925
C. R. Pless, 3 mos. Sup., 1903	E. R. Trexler, 1927-1931
Charlie Fisher, 6 mos. Sup., 1904	C. Lee Shipton, Sup., 1932-1934
C. R. Pless, 1904-1907	C. Lee Shipton, 1934-1938
W. A. Dutton, 1907-1912	P. E. Moose, 1938-1943
J. B. Moose, 1913-1914	J. L. Lackey, 1944-1947
J. A. Linn, 1914-1915	John L. Morgan, 1947-

MT. ZION, WATAUGA CO.

Mt. Zion Church is located at Meat Camp in Watauga County, about four miles northeast from Boone. The church was organized in 1896 by Rev. J. L. Deaton, while he was pastor of the Watauga Parish.

The first building was a small frame structure. The cornerstone for it was laid October 10, 1896, by Pastor Deaton. The second building was erected in 1940 while Rev. J. A. Yount was pastor. The lot was given by Mr. William Winebarger. The formal cornerstone laying took place June 18, 1950, and the church was dedicated the same day by Dr. F. L. Conrad, President of Synod.

LIST OF PASTORS:

J. L. Deaton, 1896-1897	W. A. Deaton, Sup., 1934
John Hall, 1901-1905	H. A. Kistler, 1934-1937
H. A. Kistler, 1906-1910	J. A. Yount, 1939-1940
Vacant, 1911-1912	John Hall, Sup., 1942
J. A. Yount, 1912-1913	H. B. Leonard, 1943-1944
M. L. Carpenter, 1913-1917	H. H. Ritchie, 1944-1946
N. D. Yount, 1918-1923	F. M. Speagle, 1947-1951
H. W. Jeffcoat, 1923-1925	H. C. Linn, 1951-
W. A. Deaton, 1925-1931	

NAZARETH CHURCH, RURAL HALL

Nazareth Lutheran Church is located at Rural Hall, in Forsyth County. This church was organized by Rev. Adolph Nussmann, about the year 1778. Dr. G. D. Bernheim, in his History of German Settlers and the Lutheran Church in the Carolinas, says: "Rev. Mr. Nussmann made a number of missionary tours to Davidson, Guilford, Orange, Stokes, and Forsyth Counties, organizing Lutheran congregations, and serving them occasionally, particularly in the last two mentioned counties."

The Minutes of Synod for 1831, page 8, says: "Mr. Nussman, weak as he was, established two congregations in Surry (now Forsyth) County, and instructed and confirmed old and young.

In a recent History of Forsyth County, page 129, it is stated that, "Hermanus (Harmon) Miller entered one hundred acres of land in Surry County, lying on a branch of Beaver Dam Creek . . . January 3, 1778." This is thought to be the same tract of land referred to in the old Church Record Book, which is said to have been deeded to the church by Mr. A. Kiger, on condition that the congregation pay him for the entrance fee.

This seems to indicate that this work was started about 1778, which is the date on the cornerstone of the present church. It shows too that the congregation was at first called Beaver Dam Church, however it is known to have been referred to by old people as the Old Dutch Meeting House.

Cox and Bernheim, in their History of the North Carolina Synod, say, that for a long time this congregation worshiped in a school house, then a log church was built on the land deeded by Mr. Kiger, and finally, a brick church 35 x 45 was built under the pastoral leadership of Rev. W. A. Lutz, in the year 1878, just one hundred years after the church was organized. This church was formally dedicated on November 27, 1879.

The congregation sold ninety-two acres of its land in 1863, intending to use the money from it in the building of a new church, but the money was misappropriated, so the building had to be delayed.

The present parsonage was built in 1893, while Rev. H. A. Trexler was pastor there. It has been remodeled and improved in recent years. Sunday School rooms were built to the church in 1934, during Rev. W. N. Yount's pastoral services there. Since the coming of Rev. B. E. Petrea, D.D., as pastor, the church building and grounds, including the grave-yard, have been greatly improved.

During its earlier years, this congregation had to carry on without a regular pastor, which retarded its developments. In the History of Forsyth County, page 130, we read: "There was a scarcity of Lutheran ministers from 1796 for some years, so that Moravian ministers served this congregation by request."

In 1810, Rev. Gottlieb Schober, whose home was in Salem, was ordained by the North Carolina Synod, and accepted a call to this parish, where he continued a general oversight for many years, to the

betterment of this work. It has been out of the question, at this late day, to produce a full or accurate list of the pastors who served this congregation, however the following ministers are believed to have preached here.

LIST OF PASTORS:

Adolph Nussmann, 1774-1787	H. M. Brown, 1888-1892
J. G. Arends, 1787-1788	H. A. Trexler, 1892-1897
Arnold Roschen, 1788-1800	R. L. Bame, 1897-1899
Paul Henkel, 1800-1805	P. E. Monroe, Sup., 1900
Moravian Supply, 1806-1810	C. A. Phillips, 1902-1904
G. Schober, 1810-1830	V. R. Stickley, 1906
D. P. Rosenmiller, 1830-1832	J. W. Strickler, 1907-1909
Adam Grimes, 1832-1836	J. A. L. Miller, 1909-1914
Jacob Crim, 1837-1840	R. T. Troutman, Sup., 1916
Adam Grimes, 1837-1847	W. C. Buck, 1917-1925
J. Swicegood, 1847-1853	C. E. Lutz, Sup., 1925
Whitson Kimball, 1860-1861	R. L. Fisher, Sup., 1926
M. M. Miller, 1861	W. J. Moretz, 1927-1931
J. R. Sikes, 1862-1864	O. W. Sink, Sup., 1932
J. D. Bowles, 1865	W. N. Yount, Sup., 1933-1934
J. Swicegood, 1865-1867	W. N. Yount, 1935-1940
C. H. Bernheim, 1877-1878	W. D. Yount, 1940-1941
W. A. Lutz, 1878-1880	D. B. Summers, 1942-1945
E. P. Parker, 1882-1887	L. O. Roof, 1945-1948
W. R. Ketchie, 1887-1888	B. E. Petrea, 1949-

NEW BETHEL, STANLY CO.

New Bethel Lutheran Church is located in Stanly County, about five miles west from Richfield, and near the old Misenheimer Springs. The original location was about two miles west from the present church, where Bethel Reformed Church is now located. This church was for a long time called Bear Creek, because it was first located near a creek by that name.

This was at first a union church, owning property jointly with the Reformed congregation. The 112 acre tract of land on which Bethel (Bear Creek) Lutheran-Reformed church was originally built was donated to the two congregations jointly by Christopher Lyerly, who was a Lutheran, and a son of the Christopher Lyerly who went, as one of the two commissioners, to Germany to secure a Lutheran preacher and a school teacher.

The first church was a log building, and, according to the old Church Record, was erected on the 19th and 20th of March 1806. This was in keeping with ye olden times "house raising" customs in putting up log buildings. Considerable time elapsed after the building was under roof before it was completed. Meanwhile an appeal was made

for assistance in the undertaking, and the Missionary Society in Charleston, S. C., responded with a timely gift of three cases of glass for windows.

About 1872 it was decided that the Lutheran and the Reformed congregations should each have its own house of worship. In the readjustment the Reformed congregation retained the old church, and the Lutherans purchased land about two miles east from the old church and built a new house of worship, which they appropriately called New Bethel. However, not all of the Lutherans were willing to leave the old church and grounds, but maintained a small Lutheran organization and continued to worship at the old church. This, of course, called for still further adjustments of property ownership, which was settled by a specially appointed committee from Synod, upon request from the local groups, on an equitable basis. The group which remained at the old place eventually disbanded.

New Bethel Lutheran Church is now building a new brick church on their present grounds, under the leadership of their pastor, Rev. John L. Morgan. At one time they owned a share in the parsonage at Misenheimer Springs, but at present they cooperate in maintaining a parsonage at Richfield.

LIST OF PASTORS:

C. A. G. Storch, 1806-1814	J. H. C. Fisher, 1893-1894
J. W. Meyer, 1814-1817	C. C. Lyerly, 1894-1897
C. A. G. Storch, 1819-1823	J. A. Linn, 1898-1902
Daniel Scherer, 1824-1831	F. B. Kuntz, Sup., 1903
Daniel Jenkins, 1834-1836	C. R. Pless, 1904-1907
Benjamin Arey, 1837-1838	W. A. Dutton, 1907-1912
P. A. Strobel, 1838-1841	J. B. Moose, 1913-1914
W. G. Harter, 1841-1856	J. A. Linn, 1914-1915
J. D. Scheck, 1856-1857	C. M. Fox, 1916-1919
G. D. Bernheim, 1858-1860	H. A. Trexler, 1920-1923
J. B. Anthony, 1860-1866	B. D. Castor, Sup., 1924
L. C. Groseclose, 1867-1871	C. P. Fisher, Sup., 1925
W. R. Ketchie, 1873	B. M. Clark, Sup., 1926
P. A. Strobel, 1874-1875	E. R. Trexler, 1926-1931
J. B. Anthony, Sup., 1877	C. L. Shipton, Sup., 1932-1933
S. Rothrock, 1878-1879	C. L. Shipton, 1934-1938
Whitson Kimball, 1880-1883	P. E. Moose, 1938-1943
A. D. L. Moser, 1885-1887	J. L. Lackey, 1944-1947
G. H. Cox, 1888-1890	John L. Morgan, 1947-
C. C. Lyerly, 1890-1892	

NEW JERUSALEM, DAVIDSON CO.

New Jerusalem Church is located in Davidson County, about ten miles east from Lexington, near the Lexington-Asheboro Highway.

On August 28, 1856, Levi Beck, a Lutheran, deeded a tract of land,

in that vicinity, to Daniel Foust, A. J. Ward, David Beck, and David Swing, Trustees, to be used by the Lutheran, Reformed, Methodist, and Baptist churches as a location for a church. A building was soon erected, thereon, by the Lutherans and Reformed, so New Jerusalem Church dates her organization from that year, 1856. This conclusion is further substantiated by the following quotation from the old church book, which says: "New Jerusalem Church, November, A.D., 1856, a subscription list for the support of the Rev. J. M. Wagner and T. Crouse for their services at this church." The records show that Rev. Mr. Wagner served the congregation from its beginning in 1856 to 1860.

The old building was replaced, in 1910, by the present frame church, by Lutherans, Reformed, and Methodist Protestants. This building is still used by Lutherans and Reformed on alternate Sundays. This church belonged to the Tennessee Synod and was, for most of the time, a part of the Holly Grove Parish.

LIST OF PASTORS:

J. M. Wagner, 1856-1860	J. L. Deaton, Sup., 1897
J. E. Seneker, 1860-1862	C. L. Miller, 1898-1903
I. Conder, 1863-1866	A. L. Boliek, 1906-1909
L. A. Fox, 1867	J. F. Deal, 1910-1911
Thomas Crouse, 1868-1875	J. M. Senter, 1911-1918
C. H. Bernheim, 1877-1882	R. B. Sigmon, 1919-1928
W. P. Cline, 1883-1891	R. L. Fisher, 1928-1942
Jacob Wike, 1892-1894	C. F. Kyles, 1942-1947
A. R. Beck, 1895-1896	C. L. Miller, Sup., 1948
J. A. Arndt, 1897 and in 1901	L. O. Roof, 1948-

NEW JERUSALEM, HICKORY

New Jerusalem Church is located in Catawba County, on the Startown Road, about four miles from Hickory.

This church was organized on October 29, 1905, by Rev. C. L. Miller, with twenty-nine members. Previous to this time a congregation had been started in the Killian School House, about 1880, by Rev. D. J. Settlemyre, but the organization was discontinued. In 1893 Rev. W. P. Cline effected a re-organization, but for the lack of a church building, it soon discontinued.

The present organization set itself to work, under the leadership of Dr. C. L. Miller, and in a short time built a nice frame house of worship, in 1906, on a lot donated by S. E. Killian and Mrs. Frances Deal. Members and friends generously donated much of the material used in the building.

In 1936, while Rev. C. E. Lutz was pastor, a new brick church was built, costing close to \$20,000.00. It was equipped for both church and Sunday School needs, but was completely destroyed by fire January 19, 1948. Under the inspiring leadership of their pastor,

Rev. B. J. Wessinger, the congregation proceeded at once to rebuild. Fortunately they had \$20,000.00 insurance on the building. The new building represents an outlay of about \$70,000.00. It is a splendid church, well equipped for both church services and organizational programs. The cornerstone was laid and the building dedicated on June 5, 1949. This congregation has a new brick parsonage, which cost \$13,000.00, and is supporting a fulltime pastor.

LIST OF PASTORS:

C. L. Miller, 1905-1906	W. G. Cobb, 1926-1927
J. D. Mauney, 1906-1908	G. H. L. Lingle, 1927-1931
B. L. Stroup, 1909-1915	C. E. Lutz, 1931-1940
V. L. Fulmer, 1915-1917	G. A. Phillips, 1940-1943
W. D. Haltiwanger, 1917-1925	B. J. Wessinger, 1944-

OLD MT. PLEASANT, WATAUGA CO.

Old Mt. Pleasant is located in Watauga County, eight miles north-east of Boone. The background of this church is the same as that of Mt. Pleasant, up to the year 1922, because the two congregations were all one prior to that time.

The original organization was effected in 1845 by Rev. Jonathan Moser in the Jackson School House and was at first called the Jackson Church. In the late fifties, the name was changed to Mt. Pleasant, and a lot for a church was donated by Jordan Council. However, the Civil War delayed building until 1868, when a frame church was erected. It was remodeled while Rev. J. L. Deaton was pastor.

A second building was constructed in 1910 and was dedicated by the pastor, Rev. H. A. Kistler on July 31, 1910. This second building was destroyed by fire January 4, 1920. After this destruction occurred, some of the members, with the pastor, Rev. N. D. Yount, moved to a new location two miles east of the original grounds and built a new church and retained the old name, Mt. Pleasant. But those members who did not move to the new location, reorganized themselves into a congregation under the name, Old Mt. Pleasant, and built a new house of worship at the old place. Both buildings were erected in 1923.

Old Mt. Pleasant shares in the ownership and upkeep of the parsonage, and hence helped to replace the one that was recently destroyed by fire.

LIST OF PASTORS:

J. R. Moser, 1845	J. C. Wessinger, 1892
Timothy Moser, 1847	J. C. Ditez, 1893
Henry Goodman, 1849-1852	J. L. Deaton, 1895-1897
Christian Moretz, 1852-1868	P. C. and Jacob Wike, 1898
A. J. Fox, 1859	J. L. Deaton, 1900

Henry Goodman, 1870-1872
J. R. Peterson, 1872
J. M. Smith, 1872
G. L. Hunt, 1874-1876
P. C. Henkel, 1880
R. A. Yoder, 1881
D. A. Goodman, 1881-1882
M. L. Little, 1882
P. C. Henkel, 1883
P. C. Wike, 1883-1884
J. A. Rudisill, 1884
W. P. and R. H. Cline, 1885
D. A. Goodman, 1887
R. A. Yoder and
J. P. Miller, 1888
J. C. Moser, 1889
Jacob Wike, 1890-1891
J. A. Rudisill and

E. J. Sox, 1901
John Hall, 1901-1905
H. A. Kistler, 1905-1910
J. A. Yount, 1911-1912
A. L. Boliek, 1912
M. L. Carpenter, 1913-1918
N. D. Yount, 1918-1921
W. A. Deaton, 1923-1932
W. A. Deaton, Sup., 1933-1934
H. A. Kistler, 1934-1937
J. A. Yount, 1938-1939
John Hall, Sup., 1940-1941
H. H. Ritchie, Sup., 1942
H. B. Lenoard, 1943-1944
H. H. Ritchie, 1944-1946
F. M. Speagle, 1947-1951
H. C. Linn, 1951-

ORGAN CHURCH, ROWAN COUNTY

Organ Church is located in Rowan County, ten miles south of Salisbury and a few miles west of Rockwell, on the road leading to Mt. Pleasant.

This church was originally named Zion, but it later came to be known as Organ Church because it owned a pipe organ, which was the only church in the surrounding country that had such an instrument of music at that time. The organ was built by hand by Mr. (John) Stirewalt, a member of the congregation. We do not know when the organ was built, but we do know that it was used in the church which was built in 1774, and that it was later transferred to the present stone church which was built in 1792-1795.

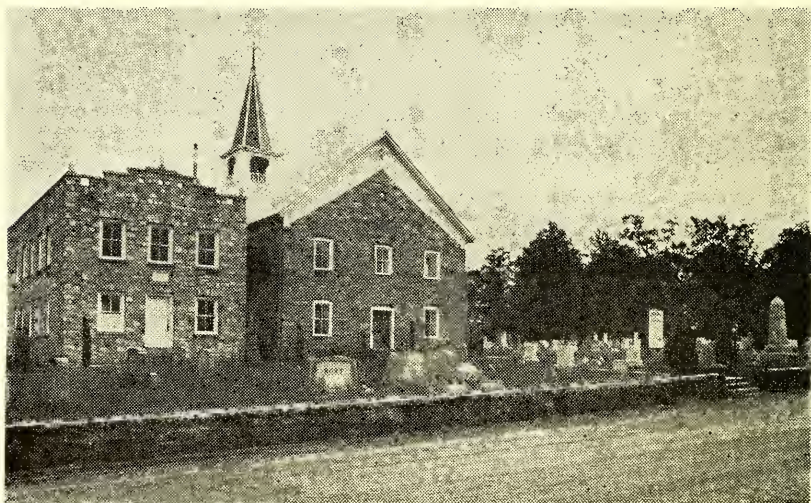
It has been claimed from times of old, by both Lutheran and Reformed writers, that Organ Lutheran Church and Lower Stone Reformed Church were started as a union church, meaning thereby that both congregations owned and worshiped in the same building. However, this claim has in recent years been thought by some to be unfounded. (See Historical Sketches of the Reformed Church in North Carolina, page 193.)

Just when Organ Church was first started, no one now living seems to know. The date given by the congregation itself is 1745. This is the same date given by Lower Stone Church for its organization also. German families, of both Lutheran and Reformed faith, settled in this territory at a very early date. They were a church loving people, and it would have been in keeping with their religious training to provide a church home for themselves and their children as soon as practicable. So, without waiting for a minister to come and lead the

way, consecrated laymen went ahead and organized congregations and built houses of worship, and secured pastors later.

The original location of Organ Church, like that of the date of its organization, is not certainly known. In recent years some think it was located, as a union church, near the present Lower Stone Church, but this claim is undetermined. Dr. Bernheim, in his, "German Settlements and the Lutheran Church in the Carolinas", page 244, as well as early writers of the Reformed Church, say it was first located where St. Peter's Lutheran Church now stands, which is about three miles east of Rockwell. These writers claim that the original church, was built of hickory logs, and that for that reason it was called "the Hickory Church", and that it was used by both denominations. This location, however, was said to have been only temporary, and that permanent locations were established later.

Organ Church records show that on August 16, 1786, Lutwig Seferd sold a ten acre tract of land to the Elders and Trustees of the Lutheran



ORGAN LUTHERAN CHURCH
ROWAN COUNTY, SALISBURY, NORTH CAROLINA

congregation belonging to the Second Creek Organ Meeting House, for five pounds, described as follows: "On the waters of Second Creek, beginning at a white oak, George Henry Berger's corner, thence south 40 poles to a white oak in said Berger's line, thence east 40 poles to a stone, thence north 40 poles to a black oak, thence west 40 poles to the beginning, containing 10 acres of land, including the said meeting house, school house, and other buildings."

This ten acre tract of land lies south of the present stone church, and includes what are now the parsonage lands. It will be noted that when this tract was purchased, there were already a "meeting house, school house, and other buildings" on it. When this meeting house, school house and other buildings were erected, it is not stated.

It would seem reasonable to suppose, however, that they were constructed soon after settlement was first made in this community; possibly soon after their sojourn at the old hickory log place. Regardless of when the buildings were erected, they were built on governments lands, or on privately owned lands, for which the church had not yet secured title. This meeting house was Organ Church's first place of worship on those grounds.

When it is noted that a new church building was under construction in 1774, one naturally wonders if the old meeting house, which no doubt was built of logs, may not have decayed from age by that time. As to a new building in 1774, Rev. C. A. G. Storch, who was pastor of Organ Church, 1788-1823, wrote in the old Church Record Book, in 1789, the following statement: "In the year 1774, after the birth of Christ, the following members of our congregation began to build the so-called Organ Church." A list of the names then follows.

The building erected in 1774 was either of logs, or else a frame structure, probably the latter. It stood on a different tract of land from the one where the old log meeting house stood. The old members of the congregation understood that it was located right where the present stone church now stands. It seems to have been common knowledge locally that this frame building was rolled away, a little to the north, to make room for the new stone building. The old building was then used for a while as a school house, and later as a meeting place for the church council.

It is interesting to follow the line of procedure by which the ten acre tract of land, on which the church of 1774, and also the stone church were erected, was acquired. In 1776, Lewis Seiferd, Peter Edleman, and John Stirewalt purchased 218 acres of land just north of and including the present Organ Church grounds, which they sold to Rev. J. G. Arends, their pastor, in 1779. After Pastor Arends moved to Lincoln County, in 1785, he sold the land to John Stirewalt in 1786, who held it until 1789, when he and his wife, Margaret, sold about ten acres of the same 218 acre tract to the Elders and Trustees and their successors in office for the Lutheran congregation belonging to the Second Creek Meeting House.

Different opinions have been advanced as to the time when the present stone church was built, some thinking the congregation was twenty years in building it. This assumption resulted from believing that the building erected in 1774 was the stone church, and that the date 1794 in the gable of the building indicated when it was completed. But, fortunately, Pastor Storch clears the matter for us in a letter which he wrote to Dr. Velthusen, December 19, 1791, in which he says: "The congregation of the Organ Church will erect a new building next summer, and, to be specific, it will be a stone church." (See N. C. Historical Review, April 1930, page 262.)

Then as to its completion, we read from another letter by Pastor Storch, dated February 25, 1796, the following:: "The stone church of my congregation on Second Creek was completed last autumn and

will be consecrated on Easter of this year. It is fifty feet long, forty feet wide, and about twenty feet high. It cost 1100 to 1200 Spanish Taler." (See Review for October 1943, page 339.) Thus it will be seen that this stone church was begun in 1792, completed in 1795, and consecrated on Easter Sunday 1796. The date in the front gable shows when the stone masonry was completed.

History is replete with the story of Christopher Rendleman of Organ Church and Christopher Lyerly of St. John's Church going as Commissioners to Germany, 1772-1773, and securing the services of Rev. Adolph Nussmann as minister and Mr. J. Gottfried Arends as school teacher. Rev. M. Storch, as pastor of Organ Church has left an entry of this event written in the old Organ Church Record Book, under date of January 31, 1789, as follows: "Christopher Rendleman and Christopher Lyerly were sent as the deputies of the congregation to London, thence to Hanover, and they received a minister and a school teacher, namely the preacher, Adolph Nussmann, and Gottfried Arends as school teacher."

Some indications are that when Rev. Mr. Nussmann first arrived in North Carolina, he resided for a short while in Salisbury. But if so, he later located in the vicinity of Organ Church, where he lived until 1774 or possibly early in 1775, when he moved into his own home near St. John's Church in Cabarrus County, where he remained until called by death in 1794. Rev. Mr. Arends lived on his own farm near Organ Church, now known as the Ketner place, until he moved to Lincoln County. Rev. C. A. G. Storch first lived near Salisbury, on his own place, near Crane Creek. Dr. Rumble's History of Rowan County says it was the "Chilson place", on the Bringle Ferry road. He was living there as late as February 5, 1805, at which time the records show that he sold part of the plantation "where he was then living". On October 21, 1805, Pastor Storch bought a tract of land on the old Concord road, about one mile north from where Ebenezer Lutheran Church now stands, and lived there the remainder of his life. The old house has been remodeled and is in use today. A spreading oak marks the place.

The old four story brick dwelling, believed to have been built by the Mr. Stirewalt who built the pipe organ, stands about four miles west of Organ Church. The date "1766" is imprinted on a brick in the wall of the building, which is supposed to mark the year in which it was built. And "October 11, 1811" is lettered on a marble slab on the front of the house, which some think was placed there by his son, John, after the property came into his possession by will.

Sometime after the organization of the Tennessee Synod, a division arose among the members of Organ Church, in which some favored one Synod and some the other. The larger group was in sympathy with the North Carolina Synod, and remained loyal to their mother congregation. But about 1830 the other group withdrew and formed a new congregation, in connection with the Tennessee Synod, which they called Krauth Memorial. However, it was later named St. Peter's.

This church was located on the same grounds where Organ Church is supposed to have started.

Another group went out from Organ Church, possibly a few years later, and organized Phanael's Lutheran Church, also in connection with the Tennessee Synod. But this congregation was discontinued more than fifty years ago.

While Rev. W. R. Brown was pastor of Organ Church, 1886-1894, the old flagstone floor of the church was replaced by a wooden floor, and the high pulpit was taken down and a smaller one installed. At the same time the old pipe organ was removed from the church and allowed to be destroyed. Then, about 1906, while Rev. C. A. Brown was the pastor, the roof of the church was made steeper, and a stone tower was built. When erected, the tower faced the road, but later the road was relocated to the opposite side of the church, so that now the tower is in the back of the building.

A stone building for Sunday School purposes was put up in 1928, while Rev. Paul L. Miller was pastor there. It is a two story building with basement, all fitted out with class rooms and assembly halls.

The old parsonage, built while Rev. W. R. Brown was their pastor, was replaced in 1939, under the efficient leadership of Rev. O. W. Aderholdt. It is a two story stone building, modernly equipped, and harmonizes with the stone church.

Some years ago a pipe organ was installed in the church, and the entire interior was refinished and redecorated, under the direction of Dr. Aderholdt. At present the congregation is putting up a concrete block building for recreational and organizational purposes at a cost of about \$5,000.00.

It would seem worthy of note here, that a Post Office by the name of Organ Church was established near that church, at what is known as the Ketner, (formerly Arends), place in 1861, which was continued, with but a short interval, until 1896, when it was merged with the Rockwell office.

LIST OF PASTORS:

Adolph Nussmann, 1773-1774	W. R. Ketchie, 1873-1874
J. G. Arends, 1775-1785	P. A. Strobel, 1874-1875
Adolph Nussmann, 1785-1787	Samuel Rothrock, 1876-1886
C. A. G. Storch, 1788-1823	W. R. Brown, 1886-1894
Daniel Scherer, 1823-1829	G. H. Cox, 1894-1904
Jacob Kempfer, 1829-1832	C. A. Brown, 1904-1907
Henry Graeber, 1832-1843	H. A. Trexler, 1908-1913
Samuel Rothrock, 1844-1866	R. R. Sowers, 1914-1918
W. H. Cone, 1866	L. L. Lohr, 1918-1919
William Artz, 1866-1867	M. L. Ridenhour, 1919-1922
Samuel Rothrock, 1867-1869	P. L. Miller, 1922-1936
Simeon Scherer, 1869-1870	O. W. Aderholdt, 1936-
W. H. Cone, 1870-1873	

PEACE, GIBSONVILLE

Peace Church is located in Guilford County, seven miles west from Gibsonville, on the road leading by Friedens Church.

This congregation was organized in 1898, by Rev. V. Y. Boozer, who was then pastor at Burlington. The first preaching service was conducted in April of that year.

The charter members of this congregation came from old Frieden's Church, hence the name Peace, which is the English for Frieden.

The church is a frame structure, 35 x 50 feet, which was built the same year in which the church was organized. It was remodeled and refinished while Rev. John L. Morgan was their pastor.

This church was for many years in a parish with Frieden's and Sharon, but in January 1950, Peace and Sharon alone called Rev. W. J. Roof for those two congregations.

LIST OF PASTORS:

V. Y. Boozer, 1898-1899	Enoch Hite, 1931-1939
W. W. J. Ritchie, 1899-1903	John L. Morgan, 1939-1943
C. Brown Cox, 1903-1912	M. R. Farris, 1943-1949
C. I. Morgan, 1912-1913	W. J. Roof, 1950-1952
T. S. Brown, 1913-1921	Earl K. Bodie, 1952-
G. W. McClanahan, 1921-1931	

PHILADELPHIA, GASTON CO.

Philadelphia Church is located in Gaston County, near the South Fork of the Catawba River, about three miles north of Dallas. This church was organized in 1767. At first it was called Kastner's Church, after the name of Adam Kastner, one of its chief promoters, who located here in 1750, and remained here until his death in 1767. He was the first to be buried in the church cemetery. In 1776 the name of the church was changed to Philadelphia.

The first building was of hewn logs, which was built about the time the church was organized. This building stood until 1867, just one hundred years, when a new frame building was erected. It was dedicated on May 20, 1867, the sermon for the occasion was by Rev. Timothy Moser. This building was ruined by the flood in July 1916 on South Fork River, and all their records were lost. In 1917 a new frame church was erected on land farther away from the river, which is in use today. This church has sent a number of fine men into the church and business life, and has furnished scores of members for other churches, among whom are: Andrew Costner, a promoter of Gaston Female College at Dallas; J. M. Rhodes, a textile manufacturer; Rev. John Rhodes, who died of fever in 1841.

This church was included in Rev. J. G. Arends' parish of eight or nine congregations west of the Catawba River, from 1785 to his death

in 1807. Pastor Arends lost his eyesight the latter years of his life, so he asked Rev. Paul Henkel to come and assist him in his work in 1803, which he did for a few weeks. We do not have a complete list of pastors for this church, but note those known to have served here.

LIST OF PASTORS:

J. G. Arends, 1785-1807	A. R. Beck, 1912-1917
Philip Henkel, 1808-1814	C. E. Fritz, 1917-1919
Daniel Moser, 1814-1821	C. N. Yount, 1919-1922
David Henkel, 1821-1830	J. L. Thornburg, Sup., 1922
Adam Miller, Jr., 1831	E. C. Cooper, Sup., 1922
George Easterly, 1832	C. K. Rhodes, 1922-1928
Adam Miller, Jr., 1833-1844	B. E. Petrea, 1928-1932
J. R. Peterson, 1845-1897	F. M. Speagle, 1932-1947
H. J. Matthias, Sup., 1897-1898	C. K. Rhodes, Sup., 1947
W. A. Deaton, 1899-1907	W. H. Dutton, 1947-
P. D. Risinger, 1907-1911	

PHILADELPHIA, GRANITE FALLS

Philadelphia Church is located in the town of Granite Falls, in Caldwell County.

It is believed that this work was begun by Rev. Henry Goodman, who organized the congregation in a school house about three miles south from the present location, in the year 1876.

The first church was built in 1877, under the pastoral direction of Rev. M. L. Little and Rev. P. C. Henkel. The lot was given by Dr. G. H. Jones in 1877 and is the same one now occupied by the present church. The present church was built in 1911, while Rev. J. P. Price was pastor. It was greatly enlarged in 1933, by adding an Educational Building while Rev. R. M. Carpenter was pastor.

Philadelphia was for a long time in a parish with St. John's at Hudson, and St. Matthew's, but in 1949, became self-supporting.

LIST OF PASTORS:

Henry Goodman, 1876	J. P. Price, 1906-1913
M. L. Little, 1877	J. A. Yount, 1915-1918
P. C. Henkel, 1878	F. L. Conrad, 1919-1921
D. A. Goodman, 1882-1884	J. J. Bickely, 1922-1925
D. J. Settlemyre, 1886-1887	Paul Sigmon, 1925-1928
C. H. Bernheim, 1890-1893	C. O. Lippard, 1928-1930
J. C. Moser, 1893-1895	R. M. Carpenter, 1932-1941
W. P. Cline, 1897-1900	R. B. Sigmon, 1943-1949
J. A. Yount, 1900-1901	James K. Cobb, 1949-1952
J. L. Cromer, 1902-1904	P. L. Morgan, 1952-

PILGRIM LUTHERAN CHURCH, DAVIDSON CO.

Pilgrim Lutheran Church is located in Davidson County, about three miles north from Lexington, and a mile west from the Lexington-Thomasville Highway. The original location of the church was about one mile south, where the Lutherans and Reformed members owned a church together.

It is not known definitely when this work was first begun. The deed for the original church land is dated 1783, and was made to Philip Sowers, Peter Karn, and Martin Shiddles, Elders in trust for the Dutch congregation. History tells us that large numbers of German families settled in that section of the state as early as 1740, and on up to the outbreak of the Revolutionary War. These German settlers were either Lutherans or German Reformed. They had a great love for their church, and made provision, as soon as possible, for church services, where they and their families could meet together for worship.

The old Baptismal Record Book is still extant, in which baptisms are recorded as far back as 1757, which would lead one to believe that the church was organized at least at that time, and it may have been a few years earlier. Be that as it may, the date of organization claimed by Pilgrim Lutheran Church itself is 1754, which date is likewise claimed by Pilgrim Reformed Church.

The first house of worship was a log building, with a balcony, and a high pulpit. The second building was a frame structure, erected in 1807, and was arranged similarly to the log church. Then, in 1882, a third building was erected, which was also a frame structure, but larger and more modern than the previous one had been.

This third building, like the previous ones, was owned and used by both Lutherans and German Reformed, without question, until about the close of the last century, when the question was raised as to the legal right of the Lutheran congregation to ownership in the church property. The case was taken to court, which ruled in favor of the Lutherans.

After that question was settled, it was mutually agreed to sell the property—all except the burying grounds—and divide the proceeds between the Lutherans and the German Reformed on a fifty-fifty basis. The property was put up for sale at public auction, and was bought by the German Reformed congregation, and it is still being used by that body.

The Lutherans then secured a new location about a mile north from the old church and proceeded to erect a new frame house of worship for themselves. This building was completed on October the 2nd, 1903, and was the fourth church for the Lutheran congregation. But that very night after its completion, it was entirely destroyed by fire. This experience served to draw our Lutheran families closer together. For many years prior to this, two Lutheran groups—one of the North Carolina Synod and the other of the Tennessee Synod—had been worshiping in the old church; but on October the 19th,

1903, just ten days after the fire, the two groups got together and united in one Lutheran congregation in the North Carolina Synod. It should be noted here that through these trying experiences our Lutheran brethren had the good fortune of having wise and devoted pastors to lead them — Dr. C. L. Miller and Rev. P. J. Wade.

So this united Pilgrim band now set themselves to the task of building another house of worship. On May 17, 1904, the building was dedicated, free of all indebtedness. This was their fifth house of worship.

Then, in 1943, this, their fifth house of worship, was likewise destroyed by fire. But, again the congregation set itself to work, under the leadership of Pastor John A. Pless, building a new brick church 38x86 feet in dimensions with transepts 12x24 feet, with full basement, all modernly equipped. In 1934, Pilgrim and St. Luke's Churches united in building a parsonage at Tyro. However, these churches have now arranged for each congregation to have a fulltime pastor, and Pilgrim has completed a new seven room brick parsonage. This is the home church of Rev. F. L. Conrad, D.D.

We do not have a complete list of pastors for this church, but give here the names of all whom we know, for both the North Carolina Synod and also the Tennessee Synod.

Rev. Nussmann and Rev. Arends made repeated visits and preached for this congregation.

LIST OF PASTORS:

North Carolina Synod:

C. E. Bernhardt, 1787-1788	C. H. Bernheim, 1874-1878
Arnold Roschen, 1788-1800	P. E. Zink, 1878-1883
Paul Henkel, 1800-1805	R. W. Petrea, 1883-1885
Ludwig Markert, 1805-1816	J. M. Hedrick, 1885-1886
G. Schober, Occasional Supply	D. W. Michael, 1887-1891
J. W. Meyer, 1816-1817	Whitson Kimball, 1892-1894
Daniel Walcher, 1817-1821	T. H. Strohecker, 1896
Jacob Miller, 1824-1827	P. J. Wade, 1898-1905
D. P. Rosenmiller, 1830-1831	G. H. L. Lingle, 1906-1910
John Tabler, 1831-1833	J. L. Smith, 1911-1912
Daniel Jenkins, 1833-1834	N. D. Bodie, 1912-1913
Benjamin Arey, 1837	W. C. Buck, 1914-1918
Jacob Crim, 1839-1842	M. L. Kester, 1918-1919
J. B. Anthony, 1847-1848	C. H. Day, 1920-1921
L. C. Groseclose, 1849-1854	C. R. Pless, 1922-1930
W. A. Julian, 1854-1863	W. H. Hiller, 1931-1933
W. H. Cone, 1864-1865	C. R. Pless, 1934-1940
A. D. L. Moser, 1867	J. A. Pless, 1940-1951
J. D. Bowles, 1871-1874	Q. O. Lyerly, 1952-

Tennessee Synod:

Rev. Paul Henkel and other pastors as visiting ministers during 1822-1832.

Henry Goodman, 1832-1848

Adam Efird, 1849-1854

J. M. Wagner, 1854-1860

J. E. Seneker, 1860-1861

I. Conder, 1861-1866

Thomas Crouse, 1866-1875

C. H. Bernheim, 1877-1882

W. P. Cline, 1883-1891

Jacob Wike, 1891-1893

A. R. Beck, 1893-1895

C. L. Miller, 1897-1903

PROSPERITY CHURCH, CABARRUS COUNTY

Prosperity Lutheran Church is located in Cabarrus County, about eight miles northeast of Concord. This church was organized on September 27, 1879, in the Rimer School house, with sixteen members, by Rev. R. W. Petrea, then pastor of St. John's Church.

Their first house of worship was a frame building, about 30 x 40 feet in dimensions, which was erected in 1881. Most of the material for the building was given, and the work was done by the members of the congregation. The building was soon completed, and was dedicated April 29, 1883, by Pastor Petrea and Rev. W. A. Lutz.

In 1916 the building was moved about one hundred yards south from the original location, and in 1923 a tower and one transept were added.

While Rev. C. P. Fisher, Jr., was pastor there, about \$35,000.00 in money, and much of the material, were gathered for a new church. Then, after Rev. H. F. Lineberger became pastor, a new lot was purchased, a short distance north of the old building, and in 1951 a beautiful brick church was constructed, at a cost of approximately \$100,000.00. There is a two story educational annex to the back side of the main church.

The cornerstone of the new church was laid December 16, 1951, by President F. L. Conrad, Pastor H. F. Lineberger, and Dr. J. L. Morgan. The complete church was formally opened for divine services that same day, and a service of blessing was carried out by Dr. J. L. Morgan for the church furnishings. The sermon for the occasion was preached by Dr. F. L. Conrad, President of Synod. Pastor Lineberger was in charge of services.

LIST OF PASTORS:

R. W. Petrea, 1879-1887

S. L. Keller, 1887-1888

J. M. Hedrick, 1888-1893

B. S. Brown, 1894-1896

S. D. Steffey, 1896

R. L. Brown, 1897-1899

J. H. C. Fisher, 1900-1919

J. B. Moose, 1919-1923

C. P. Fisher, Sr., 1924

C. A. Brown, 1925-1932

P. L. Miller, 1932

C. F. Kyles, 1932-1943

C. P. Fisher, Jr., 1943-1949

H. F. Lineberger, 1949-1952

J. L. Peeler, 1952-

PROVIDENCE, ROWAN CO.

Providence Church is located in Rowan County, about seven miles north of the town of Cleveland.

The congregation was organized in 1871, by Rev. J. H. Fesperman. The most of the original membership had formerly been members of St. Matthew's Church in Davie County.

Their first church was a log building, constructed soon after the organization, and was used for many years but never completed. Later a new frame building, 30 x 45 feet, was built and is still in use. It was dedicated April 25, 1897 by Rev. B. S. Brown and Rev. H. W. Jeffcoat. This congregation has all the while been in a parish with other congregations.

LIST OF PASTORS:

J. H. Fesperman, 1871-1876	L. P. Boland, 1904-1908
W. R. Ketchie, 1878-1888	T. C. Parker, 1908-1913
R. L. Brown, 1889-1891	V. R. Stickley, 1915-1920
W. R. Ketchie, Sup., 1892	E. F. Troutman, 1926-1929
E. P. Parker, 1893	C. F. Kyles, 1929-1932
H. E. H. Sloop, 1894-1895	R. H. Kepley, 1932-1935
Whitson Kimball, 1896	O. G. Swicegood, 1936-1937
W. R. Ketchie, Sup., 1897	H. A. Kistler, 1937-1938
B. S. Brown, Sr., 1898-1899	C. A. Misenheimer, 1938-1939
R. A. Helms, 1899-1900	J. D. Stoner, 1939-1944
Vacant, 1901-1903	L. R. Sloop, 1949-1950

REDEEMER, KANNAPOLIS

Redeemer Lutheran Church is located on Central Drive in Jackson Park, Kannapolis.

This field was surveyed and approved by the Board of American Missions in 1937. On June 10, 1937, Rev. W. Leo Smith was called to serve this mission and the one in Blackwelder Park. The lot was purchased by Synod for the mission.

With arrangements for a loan of \$5,000.00 from the Brotherhood, a building was started in August 1938 and was completed and opened for services November 20, 1938. This is a brick church, with basement for Sunday School. The Sunday School was organized on the opening Sunday with 33 in attendance. The church cost approximately \$10,000.00, and was formally organized November 27, 1938, with 63 members. Dr. J. L. Morgan preached the sermon and assisted Pastor Smith in the organization.

Pastor Smith resigned January 20, 1943, and Rev. David F. Cooper took charge March 1, 1943.

A house and lot were purchased for a parsonage in 1944 for

\$5,200.00. A loan from the Board of American Missions was received for this purchase.

With help from the Missionary Society and Luther League, together with gifts from various friends, the entire indebtedness on the church building was paid off in 1945. The church was dedicated, free of debt, November 18, 1945, by the President of Synod, assisted by Pastor Cooper, Rev. W. L. Smith, and Rev. E. K. Bodie.

Pastor Cooper resigned July 1, 1947, to accept a call to Holy Trinity Church, in Mt. Pleasant, and Rev. Stafford L. Swing was called to fill the vacancy, effective September 15, 1947. Up to this time Redeemer had been in a parish with Blackwelder Park — now known as St. David's Church — but the call for the new pastor was for fulltime service.

A parish building was constructed in 1951, at a cost of \$12,000.00.

LIST OF PASTORS:

W. L. Smith, 1937-1943

S. L. Swing, 1947-1950

D. F. Cooper, 1943-1947

J. L. Ballentine, 1951-

REFORMATION CHURCH, TAYLORSVILLE

Reformation Lutheran Church is located on West Main Street, in Taylorsville, Alexander County. Work leading up to this organization was begun by Rev. H. Belk Leonard in 1945, while he was in charge of a rural parish in that community. Services were held, by him, in a school building in the town.

In 1946 a house and lot were purchased for a parsonage, and for a church location, for the sum of \$10,000.00, on a fifty-fifty basis by the mission and the Synod. Rev. Leonard resigned in 1946, and Rev. James K. Cobb was called to become fulltime pastor.

The congregation was formally organized on Sunday, December 1, 1946, with fifty-six charter members, by Pastor Cobb, assisted by the President of Synod. The services were held in the Baptist Church, and the sermon for the occasion was by Dr. J. L. Morgan, president.

About this time the Associate Reformed Presbyterian Church became vacant, and their house of worship was offered to the newly organized Lutheran group in which to hold services, until a church could be built. Rev. Cobb resigned October 12, 1949, and on January 1, 1950, Rev. R. B. Sigmon became pastor here.

Plans for a brick church, with an educational annex, were soon made and approved. Loans from the Brotherhood Loan and Gift Fund, and gifts from the Women's Synodical Missionary Society, and from other sources, enabled the congregation to go ahead with their building. The contract was let July 7, 1950, for \$48,809.00, however, that did not include the pews, chancel furniture, art glass windows, light-

ing fixtures, Hammond organ, piano, and other items, all of which, with the main church, amounted to \$59,400.00.

Groundbreaking services were held July 23, 1950, by Pastor Sigmon, President F. L. Conrad, and Rev. James K. Cobb.

The cornerstone was laid October 22, 1950, by Pastor R. B. Sigmon, President F. L. Conrad, and Dr. J. L. Morgan.

The new church was opened for services May 20, 1951, by Pastor Sigmon. The address that morning was by Mr. H. E. Isenhour, Secretary of the Board of American Missions and also of the Mission Committee of Synod. President F. L. Conrad brought the message that afternoon.

LIST OF PASTORS:

H. B. Leonard, 1945-1946

R. B. Sigmon, 1950-

J. K. Cobb, 1946-1949

RESURRECTION, KINGS MOUNTAIN

Resurrection Lutheran Church is located in Crescent Hills, Kings Mountain, N. C.

Work in this field was requested during 1950 by Lutherans living in that area.

On February 1, 1951, the Rev. Vance M. Daniel was called by the Board of American Missions as Mission Developer.

On March 18, 1951, the church was organized in a city school auditorium by Pastor Daniel with 83 charter members.

A lot, approximately two acres, was donated by Fred W. Plonk and his brother, Hal, and deeded to the Synod, on which the Church edifice was erected at a cost of \$42,000. The cornerstone was placed, and the church opened on December 2, 1951. The interior, with complete furnishings, was finished by March 15, 1953, at an additional cost of \$23,000.

LIST OF PASTORS:

Vance M. Daniel, 1951-

RICHLAND, LIBERTY

Richland Lutheran Church is located on the border of Randolph and Guilford Counties, about four miles northeast of Liberty.

The date of organization for this church is not definitely known. Rev. D. I. Offman, who has spent many years in this community, thinks the church was started about 1776, or soon thereafter, by both

Lutheran and Reformed members in a locality about a mile north of Liberty. This church was called Barton's Meeting House.

The Lutherans and Reformed separated after some years, and the Lutherans located where the present church now stands, after which it was called Richland Lutheran Church. In 1789 Richland joined with Low's, St. Paul's, and Frieden's congregations in calling as pastor Rev. C. E. Bernhardt, who came and served them most acceptably until 1800.

The deed for the land for Richland Church was made by John and Margaret Reitzel in the year 1791.

The first church at the present location was built of logs about the time the land was purchased. The building was about 25 x 35 feet in dimensions, with a gallery and a high pulpit, and is said to have had an elevated pew built expressly for the officers of the church.

The next building was a frame structure 35 x 45 feet, which is still in regular use, but we do not know when it was built.

For a number of years this congregation shared in the ownership of a parsonage at Low's Church, but when the parish connections were changed, different arrangements were made about a parsonage.

At one time this congregation enjoyed a strong membership of outstanding families in the community whose influence was felt throughout the Synod. But, during more recent years, most of these families have moved to other places. Since the withdrawal of Grace congregation from the parish, in 1950, Richland has had only supply services.

It should be noted here that Melanchthon Church was organized out of Richland members about 1824, following the organization of the Tennessee Synod in 1820. The Melanchthon organization continued to worship in the same old building, however, until 1850, when they built a church of their own at a different location. This explains why Rev. Philip Henkel, of the Tennessee Synod, was on a church visit to Richland in 1833 when he took sick and died in that community and is buried in the Richland cemetery.

LIST OF PASTORS:

C. E. Bernhardt, 1787-1800	R. R. Sowers, 1902-1905
Philip Henkel, 1800-1805	C. M. Fox, 1906-1907
Ludwig Markert, 1805-1810	V. R. Stickley, 1909-1913
Jacob Scherer, 1810-1828	H. W. Jeffcoat, 1914-1915
D. J. Hauer, 1828-1829	Jacob L. Morgan, Sup., 1915-1917
William Artz, 1830-1852	H. W. Jeffcoat, 1917-1922
J. Grieson, Asst., 1834-1839	B. A. Barringer, 1922-1927
Andrew Sechrist, 1852-1854	P. G. Kinney, Sup., 1927
John Swicegood, 1854-1855	Q. O. Lyerly, 1928-1936
Simeon Scherer, 1855-1859	W. D. Yount, 1936-1937
B. C. Hall, 1860-1864	C. H. Fisher, 1937-1939
W. A. Julian, 1865-1870	E. A. Shenk, Sup., 1940-1941
E. P. Parker, 1873-1881	J. C. Dickert, 1941-1946
A. D. L. Moser, 1883-1884	J. R. Boggs, 1946-1948
B. W. Cronk, 1887-1891	R. B. Sigmon, 1949-1950
H. M. Brown, 1891-1902	

SALEM, LINCOLN CO.

Salem Church is located in Lincoln County, about five miles north of Lincolnton and about four miles southwest from Maiden. It was formerly known as Old Church, and is so listed in the 1810 Minutes of the North Carolina Synod.

Dr. L. L. Lohr states in an article published in the North Carolina Lutheran for April 1936, that "an organization was effected in 1796." We find grave stones dated as far back at 1792.

The first church was of logs, but we do not know when it was built. In 1814, when the land on which the church stands was conveyed to the two congregations of Lutheran and German Reformed, it was decided to repair the old church, and a subscription list was gotten out, headed "Repair Fund for the Old Church." This would seem to indicate that the church had been in use quite some years.

In 1835 an addition was built to the pulpit end of the meeting house, 13 feet wide, with a shed roof, one story high, to have four 12 light windows, one outside door; and that three logs behind the pulpit are to be cut out as far as the opening of the gallery.

In 1848 it was decided to build a brick church, which was to be, like the old one, jointly owned by Lutheran and Reformed and was to be 35 x 45 feet in dimensions, which was to have two doors and four-light windows. This church was finished and dedicated in 1849.

In 1914, it was agreed by Lutherans and Reformed to repair the church for which the Lutherans would pay three-fourths and the Reformed one-fourth the cost; same to be held by three trustees—two Lutherans and one Reformed—H. F. McCoslin, F. E. Bost, (Lutheran) and C. E. Ramsour (Reformed). The repair program included a tower and bell, new interior finish, new furniture and chancel arrangements. Rev. F. M. Speagle was pastor at that time.

In 1935, the two groups set out to build an Educational Annex Building, which was completed in 1937, and dedicated in 1938 by Pastor A. W. Lippard.

We have not been able to find a complete list of pastors who served this church. We feel sure that Rev. J. G. Arends ministered to these people as best he could while living in Lincoln County from 1785 to 1807. However, we have no record of this. We do find listed on the North Carolina Synod Minutes, for 1810, that Rev. Philip Henkel was pastor here, and that it was in the same parish which Rev. Arends formerly served. Other pastors of this congregation were probably the same as those in Rev. Arends parish, which was composed of Zion, Grace, Daniel's, etc. The list of pastors of which we have record is as follows:

A. J. Fox, 1860-1884

R. A. Yoder, 1884-1899

J. A. Arndt, 1899-1900

J. C. Dietz, 1900-1903

H. J. Matthias, 1903-1905

J. L. Cromer, 1907-1913

F. M. Speagle, 1914-1917

W. D. Wise, 1918-1921

C. R. Patterson, 1922-1926

J. L. Norris, 1927-1937

A. W. Lippard, 1938-1942

J. E. Walker, 1942-1948

John Hall, 1948-1950

W. D. Yount, 1950-

SALEM, ROWAN CO.

Salem Church is located in Rowan County about six miles west from Salisbury on the Beatty's Ford Road. It was organized August 18, 1850, by Rev. B. N. Hopkins, when he was preaching at Enochville. The name "Salem" was given a few years after it was organized. Officers elected were: Henry J. Barringer and Charles Miller, Elders; and Peter Barger and Jesse Lyerly, Deacons.

Their first church was a log building and stood a little to the northeast of the present church. The thirty-acre tract of land owned by the church, was bought from Mr. John Barger for \$100.00 on April 29, 1854. The second church was a frame structure 36 x 50 feet, for which the cornerstone was laid December 16, 1882, by Rev. V. R. Stickley and Rev. W. A. Lutz. The building was dedicated on Sunday, November 25, 1883, at a meeting of Conference held in the new church. Rev. W. A. Lutz preached the sermon. Rev. J. D. Shirey, D.D., was pastor. In 1906 a tower was built.

Salem had been in a parish with one or more churches until 1923, when it called Rev. W. G. Cobb as fulltime pastor for that one church. It was about that time when transepts and Sunday School rooms were added to the building. This church was destroyed by fire on Easter Sunday, 1950.

On February 19, 1950, ground was broken for the present brick church. Dr. F. L. Conrad, president of Synod; and Pastor Paul E. Moose were in charge of the services. The cornerstone was laid on September 24, 1950, by President F. L. Conrad, Pastor P. E. Moose, and Dr. Morgan. This is a beautiful church, with full basement and Sunday School rooms all equipped for progressive services. The property is valued at \$160,000.00. This building commemorates the One Hundredth Anniversary of the congregation. The first service in the completed building was held on June 10, 1951, with sermon by the Pastor, Rev. P. E. Moose.

The congregation has built two parsonages, the first in 1895 while Rev. V. Y. Boozer was pastor, and the second in 1935 during Dr. Boozer's second pastorate.

LIST OF PASTORS:

B. N. Hopkins, 1850-1852	H. A. Trexler, 1897-1907
J. S. Heilig, 1853-1858	B. S. Brown, Sr., 1908-1910
B. C. Hall, Sup., 1859	O. W. Aderholdt, 1911-1912
Jacob Crim, 1860-1862	G. O. Ritchie, 1913-1918
Simeon Scherer, 1863-1868	R. T. Troutman, 1918-1920
Samuel Rothrock, 1869-1875	J. Arthur Linn, Sup., 1921
V. R. Stickley, 1876-1882	W. G. Cobb, 1923-1926
J. D. Shirey, 1882-1889	J. M. Senter, 1926-1931
H. C. Haithcox, 1890	V. Y. Boozer, 1931-1935
B. W. Cronk, 1891-1893	M. R. Farris, 1936-1943
V. Y. Boozer, 1894-1895	P. E. Moose, 1943-
H. N. Miller, 1895-1897	

SARDIS, CATAWBA CO.

Sardis Church is located in Catawba County, about ten miles south from Hickory. This church was organized March 2, 1867, by Rev. A. J. Fox, M.D., and was received into the Tennessee Synod on the 19th of the following November.

Their first building was constructed of hand-hewn framing and handdressed weatherboarding applied vertically. It was dedicated March 30, 1867. The present church was built while Rev. J. P. Miller was pastor, about 1891. It is a durable frame structure of heart pine timber. The builders were Adly Huffman and Alfred Baker in that community.

In 1950 Sardis and Salem congregations were placed in a parish together and called Rev. Wade D. Yount. At the same time Sardis built a beautiful new parsonage near that church.

LIST OF PASTORS:

A. J. Fox, 1867-1872	M. L. Pence, 1908-1915
M. L. Little, 1872-1882	F. M. Speagle, Sup., 1915
J. A. Rudisill, 1882-1890	D. L. Miller, 1916-1918
J. P. Miller, 1891-1894	J. A. Yount, 1919
W. P. Cline, 1894-1896	J. J. Bickley, 1920-1921
R. A. Yoder, 1896-1899	B. J. Wessinger, 1922-1926
J. C. Wessinger, 1899-1902	L. L. Lohr, 1927-1930
W. P. Cline, Supply, 1903	C. K. Wise, Supply, 1931
R. H. Cline, Supply, 1904	W. A. Sigman, 1931-1937
W. P. Cline, Supply, 1905	W. J. Roof, 1937-1950
J. F. Deal, 1906-1907	Wade D. Yount, 1950-

SHARON, GIBSONVILLE

Sharon Church is located in the town of Gibsonville, in Alamance County. The church was organized October 28, 1894, with an enrollment of eight members, in charge of Rev. J. R. Sikes. The name chosen was Sharon Evangelical Lutheran Church. Pastor Sikes continued to serve the congregation until his death.

Services were held downstairs in the Masonic Lodge Building. On April 5, 1897, a lot was secured on the corner of what is now Sharon and Burke Streets, and a frame church 32 x 42 feet was constructed. The cornerstone was laid November 21, 1897 by Pastor E. P. Parker, Rev. H. M. Brown and Rev. D. I. Offman, and the first service was held in the new church January 23, 1898. The Northern Conference met in this church on November 20-22, 1903, when their pastor, Rev. C. A. Brown, was elected president, and Rev. J. L. Morgan was elected secretary.

This church was dedicated on Sunday, November 22, 1903, by Dr. R. C. Holland, President of Synod; Rev. C. A. Brown, and Rev. C. B. Miller.

While Rev. Enoch Hite was pastor, it was decided, in 1935, to build a new church, but Pastor Hite died August 31st that year, which delayed the building. Rev. John L. Morgan became pastor March 1, 1936, and soon a new lot was purchased and a new brick church was constructed. This is a splendid building, with full basement, and is nicely furnished. The cornerstone was laid and the church dedicated on October 8, 1939, in charge of Pastor Morgan and the President of Synod.

In 1948 a new brick parsonage was built on a lot next to the church. For many years this church was in a parish with Friedens and Peace, but in 1949 Friedens decided to provide for its own fulltime pastor, so Sharon and Peace formed a parish and called Rev. W. J. Roof, who became pastor February 1, 1950.

LIST OF PASTORS:

J. R. Sikes, 1894	Y. Von A. Riser, 1916-1921
E. P. Parker, 1895-1901	G. W. McClanahan, 1921-1931
C. A. Brown, 1901-1903	Enoch Hite, 1931-1935
G. H. L. Lingle, 1904-1905	John L. Morgan, 1936-1943
F. M. Harr, 1905-1910	M. R. Farris, 1943-1949
C. J. Sox, 1910-1913	W. J. Roof, 1950-1952
W. G. Cobb, Supply, 1913	E. K. Bodie, 1952-
B. S. Dasher, 1913-1915	

SHARON, IREDELL

Sharon Church is located in Iredell County, some nine miles west from Statesville, and about three miles north from the main State highway leading to Hickory.

This church was organized in 1842, by Rev. J. W. Hull, then pastor at St. Martin Church, in that county. A deed for six and one-half acres of land was made in 1854, by Eli Bost, Silas Bost, and Angeline Massey, to Sharon's Elders—Peter Little, Peter Smith, and William Fulbright.

A small brick church was soon erected, but was used for some years with a dirt floor. In 1882 Rev. J. C. Moser became pastor, and led the congregation in building sixteen feet to the front end of the church, and placing a floor in the entire building. A. T. Smith supervised the work, and William Cline was foreman in the brick work.

In 1941-1942—their centennial year, while Rev. Dutton was pastor—a five-room annex was built to provide Sunday School rooms. The

chancel was re-arranged, new floor put down, the entire interior of the church refinished, and a new roof put on the old building.

When Mt. Herman Church was organized in 1896, most of those members were transferred from Sharon.

For a number of years Sharon, St. Martin's, and Mt. Herman, were in a parish together, but after re-uniting of the two Synods, in 1921, Sharon, Mt. Herman, and St. Paul's were placed in a parish. At present Sharon and Mt. Herman constitute the parish.

They have recently built a nice new parsonage near Mt. Herman, which is jointly owned.

LIST OF PASTORS:

J. W. Hull, 1842-1846	W. D. Haltiwanger, 1912-1917
Daniel Efird	J. M. Senter, 1918-1920
Adam Efird	D. L. Miller, 1921-1924
Timothy Moser, 1850-1858	Stu. W. C. Boliek, 1924
J. M. Smith, 1858-1874	Q. O. Lyerly, 1925-1928
A. J. Fox, 1874-1876	Stu. R. H. Kepley, 1929
P. C. Henkel, 1876-1881	R. H. Kepley, 1930-1932
J. C. Moser, 1882-1884	Stu. R. B. Fisher, 1932
C. H. Bernheim, 1884-1886	O. G. Swicegood, 1932-1935
D. J. Settlemyre, 1886-1891	P. E. Moose, 1935-1938
G. A. Romoser, 1891-1893	W. H. Dutton, 1939-1943
R. W. Huebsch, 1893-1897	R. M. Carpenter, 1943-1950
W. L. Darr, 1898-1907	Stu. E. W. Ridenhour, 1950
C. J. Sox, 1907-1910	E. W. Ridenhour, 1951-

SHILOH, ALEXANDER CO.

Shiloh Church is located in Alexander County, on the highway from Hickory to Taylorsville near Catawba River. The original church here was known as Pisgah Lutheran Church, which belonged to the Tennessee Synod; however, we do not know when it was organized. In the year 1886 a division arose in the congregation, and as a result a large number of the members, under the pastoral leadership of Rev. C. H. Bernheim, organized a new congregation under the name of Shiloh Lutheran Church.

Their first church was built in 1886-1887 and was dedicated in the year 1888 by Pastor Bernheim and Dr. R. A. Yoder. Their present house of worship is a beautiful brick structure, built under the inspiring leadership of their pastor, the Rev. Cline W. Harbinson. It was opened for services in 1952.

When this church was first organized, it was placed in a parish with Friendship and Philadelphia at Granite Falls, but at present it

is in a parish with St. Luke's Church in Catawba County. The two churches have a new brick parsonage located a short distance from St. Luke's Church.

LIST OF PASTORS:

C. H. Bernheim, 1886-1890	M. L. Pence, 1924-1926
J. P. Miller, 1890-1893	C. E. Lutz, 1927-1930
A. L. Crouse, 1894-1896	L. P. Boland, 1930-1939
R. L. Fritz, J. L. Cromer, and E. J. Sox, Supply, 1896-1907	Cline W. Harbinson, 1940-1943
J. P. Price, 1907-1909	H. Belk Leonard, 1943-1946
A. L. Bolick, 1909-1913	Cline W. Harbinson, 1947-
J. A. Yount, 1913-1921	

SHILOH, FORSYTH CO.

Shiloh Lutheran Church is located about ten miles west from Winston-Salem in Forsyth County, North Carolina, not far from the village of Lewisville. For many years it has been associated in a parish with Nazareth at Rural Hall. It is not known when it was organized; however, there were German Lutheran settlers living in that section long before the church was organized, and prior to the coming of the Moravians in 1752. It is supposed to have been organized by Rev. Adolph Nussman about 1777, with the help of Rev. Arends. For this, see Minutes of Synod 1831, pages 9 and 14. It was first called Muddy Creek Church.

The first location was about a fourth of a mile north of the present church. There is a fairly large cemetery there. The first church was of logs, about 20 x 30 feet, with a gallery. The present building is of brick, and is located on the main highway. Its dimensions are about 32 x 46 feet. It was erected during 1880 and 1882, having been begun while Rev. W. A. Lutz was pastor there. It was dedicated in 1884. This church shares in the ownership of a parsonage at Rural Hall. Sunday School rooms, with basement, were added in 1939, and new chancel arrangement made.

It is difficult to determine the list of pastors for this congregation, as records are incomplete; however, the following may be approximately correct:

LIST OF PASTORS:

Adolph Nussman, 1774-1787	H. A. Trexler, 1892-1897
Arnold Roschen, 1788-1800	R. L. Bame, 1897-1899
Paul Henkel, 1800-1805	Stu. P. E. Monroe, 1900
Gottlieb Schober, 1810-1830	C. A. Phillips, 1902-1904
J. R. Rosenmiller, 1830-1832	V. R. Stickley, 1906-1907
Adam Grimes, 1832-1836	J. W. Strickler, 1907-1909

Jacob Crim, 1837-1840	J. A. L. Miller, 1909-1914
Adam Grimes, 1840-1847	R. T. Troutman, Sup., 1916
John Swicegood, 1847-1853	W. C. Buck, 1917-1925
Whitson Kimball, 1860-1861	Stu. C. E. Lutz, 1925
M. M. Miller, 1861	Stu. R. L. Fisher, 1926
J. R. Sikes, 1862-1864	W. J. Moretz, 1927-1931
J. D. Bowles, 1865	Stu. O. W. Sink, 1932
John Swicegood, 1865-1867	Stu. W. N. Yount, 1933-1934
C. H. Bernheim, 1877-1878	W. N. Yount, 1935-1940
W. A. Lutz, 1878-1881	D. B. Summers, 1942-1945
E. P. Parker, 1882-1887	L. O. Roof, 1945-1948
W. R. Ketchie, 1887-1888	B. E. Petrea, 1949-
H. M. Brown, 1888-1892	

SILVER VALLEY, DAVIDSON CO.

Silver Valley Lutheran Church is located in Davidson County twelve miles east of Lexington on the Asheboro highway.

This work was started by Rev. Roy L. Fisher, while he was pastor of the Holly Grove Parish in this county. Week-day Summer Schools were conducted by him in the nearby Silver Valley School Building, with an attendance of over 300 children. From this beginning, work was carried on for a church building and an organized congregation.

A lot across the highway from the school building was donated for a church, and in September 1939 the building was begun. Much of the work on the church was done by members of the group without charge. Some help was given by the Synod, the Missionary Society, and other organizations, but the burden of the work was by the local mission.

The church was completed, and the opening service was held July 21, 1940. This is a splendid brick veneered building and is churchly in appearance. At the time it was built, it was valued at \$8,000.00; however, it was built for less money. After the house of worship was completed and opened for services, the organization of the church was completed on Sunday, September 1, 1940, with 63 members. Pastor Fisher was in charge of the organization, assisted by Dr. C. L. Miller, Rev. Voigt Sink, and the President of Synod.

In 1951, while Rev. C. C. Adderholdt was pastor, a house and lot near the church were purchased for a parsonage, jointly with Lebanon congregation, at a price of \$7,000.00.

LIST OF PASTORS:

R. L. Fisher, 1940-1942	C. S. Wessinger, 1947-1948
W. B. Aull, 1942-1943	C. C. Adderholdt, 1949-1952
C. R. Patterson, Sup., 1944-1947	E. F. K. Roof, 1953-

ST. ANDREWS, ANDREWS

St. Andrews Lutheran Church is located on Main Street in the town of Andrews, Cherokee County, N. C.

A Lutheran Sunday School was carried on in this place for many years before there was a Lutheran church. The work was sponsored largely by Mrs. F. P. Cover. A congregation was organized here on October 22, 1924, with nine members enrolled, by Rev. N. D. Yount.

The lot for the church was donated to the North Carolina Synod for church purposes by Mrs. Cover.

The cornerstone was laid September 25, 1927, by President J. L. Morgan and Pastor W. H. Lefstead. This is an attractive brick building with a full basement for Sunday School. The Women's Missionary Society of the North Carolina Synod gave liberally to the building of the church. The church was dedicated by the President of Synod on April 29, 1928, assisted by Pastor Lefstead and Dr. W. H. Greever. The church with its furnishings was valued at \$20,000.00.

The parsonage was built, under the leadership of Rev. Edwin F. Troutman, at a cost of \$3,000.00. It was ready for occupancy August 19, 1936.

The pipe organ is a gift from Mrs. F. P. Cover, who gave liberally to the building of the church also.

LIST OF PASTORS:

N. D. Yount, 1924-1925	C. W. Carpenter, Sup., 1941
J. F. Davis, Sup., 1926-1927	Ernest Felker, 1941-1945
W. H. Lefstead, 1927-1929	W. L. Smith, 1945-1947
E. F. Troutman, 1929-1937	Supplied, 1947-1949
O. G. Swicegood, 1937-1938	W. E. Hall, 1949-1952
K. Y. Huddle, 1938-1940	

ST. ANDREW'S, CONCORD

St. Andrew's Church is located on West Depot Street in Concord. The church was organized September 10, 1893, by Rev. G. H. Cox, D.D., president of Synod.

Their work was started and at first was financed by St. James congregation in Concord, under the direction of Rev. W. G. Campbell.

The first building was a frame structure 32 x 46 feet, which was completed in 1890. It was dedicated November 7, 1897, by Rev. V. R. Stickley, president of Synod; Pastor H. A. McCullough, Rev. C. B.

Miller, and Rev. J. Q. Wertz. A nice frame parsonage was built near the church in 1899. It was destroyed by fire on September 21, 1900, but was rebuilt right away by the congregation.

On August 15, 1902, their church was destroyed by a wind storm, but the congregation, led by Pastor E. Fulenwider, proceeded, at once, to rebuild. While Rev. L. C. Bumgarner was pastor, a new brick church, with full basement, was built at a cost of around \$12,000.00. The cornerstone was laid June 1, 1941, by Pastor Bumgarner and the President of Synod, assisted by Dr. C. L. Miller, Dr. V. R. Cromer, and Rev. W. T. Nau. This church was dedicated November 8, 1942, by Pastor Bumgarner and the President of Synod. This is a splendid building. A parsonage was recently purchased a few blocks east from the church.

LIST OF PASTORS:

G. H. Cox, 1893	C. A. Brown, Supply, 1908
J. D. Shealey, 1894-1895	J. P. Miller, Supply, 1909
H. A. McCullough, 1895-1898	C. R. Pless, 1909-1911
W. B. Oney, 1898-1900	G. O. Ritchie, Supply, 1912
C. A. Brown, 1900-1901	S. A. Zimbeck, 1912-1913
J. L. Morgan, Supply, 1901	J. H. C. Fisher, Sup., 1914
E. Fulenwider, 1902-1904	B. S. Dasher, 1915-1917
J. W. Strickler, 1905-1907	C. H. Day, 1918-1920
C. R. Pless, Supply, 1907	J. B. Moose, Sup., 1920
V. R. Stickley, Supply, 1907-1908	M. L. Kester, 1921-1928
	L. C. Bumgarner, 1928-1947
	J. L. Griffin, 1948-1950
	W. D. Wise, 1950-

ST. ANDREW'S CHURCH, HICKORY

St. Andrew's Lutheran Church is located opposite the southwest corner of Lenoir Rhyne College campus, in the City of Hickory, N. C. This church was organized on January 29, 1893, with thirty-eight members, by Rev. A. L. Crouse. Service was held in the chapel of Lenoir College. Officers elected were: William Yoder and Benjamin A. Whitener, Elders; Rufus Mosteller and A. Y. Sigmon, Deacons; and Reuben Miller, Treasurer.

The first four pastors of this church were all members of the college faculty, namely: Rev. A. L. Crouse, Rev. R. L. Fritz, Rev. R. A. Yoder, and Rev. W. P. Cline. After worshiping for about ten years in the college chapel, plans were worked out, under the pastoral leadership of Rev. C. L. Miller, for a church building, to be located in the southeast section of the college campus. Work on the building was started in May 1907, and the cornerstone was laid on October the 14th that same year. The building was of brick, and was large enough

for that time, but it was lacking in Sunday School facilities. The formal opening service for this building was held in connection with the college commencement in the year 1910.

Soon after Rev. P. J. Bame became pastor of St. Andrew's congregation in 1924, a lot was bought for a new church, at a cost of \$11,500.00—the same lot which the church now occupies—and provision was made with the Synod to solicit funds from the congregations over the Synod to help carry the proposition to completion. But, the plan was not carried out, and the lot was sold.

Then later, at the annual meeting of Synod in St. Andrew's Church in 1940, the need for a new and larger church for this congregation and the college was again brought to Synod's attention, whereupon Mr.



ST. ANDREWS LUTHERAN CHURCH
HICKORY, NORTH CAROLINA

W. K. Mauney offered to give \$1000.00 towards a Fifty Thousand Dollar Fund for such a building, if carried out. The proposition was approved by the Synod, and a committee was appointed to cooperate with St. Andrew's Church in the undertaking. The committee appointed by Synod was: The President of Synod, W. K. Mauney and Carl V. Cline, for the Synod; and P. E. Monroe and C. M. Yoder for the college.

A committee was later appointed by St. Andrew's congregation, composed of: M. E. Newton, Garland Davis, E. J. Sox, Albert Keiser, and F. P. Cauble, to cooperate with the committee appointed by Synod. These two committees then organized into a Joint Committee, with the President of Synod as chairman, and Dr. Albert Keiser as secretary. This Joint Committee had general supervision over the entire under-

taking, while a local Building Committee, composed of Dr. Albert Keiser, chairman, E. J. Sox, and F. P. Cauble, was in charge of building operations.

A solicitation for \$150,000.00 was made for the new church, on a basis of one-third from the local congregation, one-third from the college or its friends, and one-third from the congregations over the Synod. The contracts for the erection of the new St. Andrew's Church called for an expenditure of \$260,000.00. The Mauney Family of Kings Mountain contributed \$55,000.00 towards the three story John D. Mauney Educational Building, and the Miles Aderholdt Family gave the same amount, mainly towards the organ, the chapel, and the balcony. The whole outlay for lots, architect's fees, buildings, and furnishings amounted to \$365,000.00.

The groundbreaking service for this new church was conducted on May 23, 1950, in charge of their pastor, Rev. F. P. Cauble, Ph.D., and Rev. F. L. Conrad, D.D., president of Synod, together with a number of other ministers. The cornerstone was laid October 29, 1950, by Pastor Cauble, Dr. V. R. Cromer, President of Lenoir Rhyne College, and Rev. Geo. Frederick Schott, Secretary of Synod. The formal opening of the completed church was on Sunday, December 9, 1951, with Dr. Cauble in charge of the service, and the sermon by Dr. Conrad, President of Synod.

This is a beautiful Gothic church, designed and furnished along conservative Lutheran lines throughout. It has basement, equipped for educational and other present day needs of a modern church building. There is also a beautiful chapel which lends itself to the needs of small gatherings. This church fills a long-felt need for this congregation, the college, and the Synod.

LIST OF PASTORS:

A. L. Crouse, 1893	J. D. Mauney, 1911-1917
R. L. Fritz, 1894-1895	J. C. Peery, 1917-1920
R. A. Yoder, 1896-1901	R. B. Peery, 1920-1924
W. P. Cline, 1901-1904	P. J. Bame, 1924-1927
R. A. Yoder, 1905	J. D. Mauney, 1928-1941
C. L. Miller, 1905-1911	F. P. Cauble, 1941-1953

ST. ANDREWS, NEW BERN

St. Andrews Lutheran Church in New Bern is located on Neuse Boulevard and Chattawka Lane.

This field was brought to Synod's attention at the 1947 Convention. Subsequently, it was surveyed and approved by the Board of American Missions. Rev. R. B. Cuthbertson was called here April 1, 1948, and in December of that year the lot, 325 x 200 feet, facing on

Neuse Boulevard was secured for \$9,250.00 on a fifty-fifty basis by the mission and the Synod. The Brotherhood loaned the mission \$2,000.00 on its half of the purchase price.

The church was organized January 9, 1949, with 64 members by Pastor Cuthbertson. The service was held in the reception room of a business building. Dr. V. R. Cromer, then President of Synod, preached in the morning, and Dr. J. L. Morgan in the afternoon.

The building is a brick structure with a nave for preaching services and assembly and classrooms for educational purposes. The contract price was \$35,000.00. The Board of American Missions and the Synodical Brotherhood each loaned money for the building, and liberal donations were made by the Synodical Missionary Society and other agencies to help pay off these loans.

Groundbreaking services were held July 2, 1950, by Rev. F. L. Conrad, D.D., now President of Synod, and by Pastor Cuthbertson. The church was opened for services March 11, 1951. Pastor Cuthbertson conducted the office of blessing for the organ and chancel furniture. President Conrad brought the message that morning, and Dr. J. L. Morgan in the afternoon.

LIST OF PASTORS:

R. B. Cuthbertson, 1948-1950

G. L. Freeze, 1951-

ST. DAVID'S, KANNAPOLIS

St. David's Lutheran Church is located in Rowan County at the corner of 22nd Street and Plaza Drive in the northern part of Kannapolis. It was originally known as Blackwelder Park church.

This congregation was started by Rev. J. D. Sheppard, while he was pastor of Bethany Church in Kannapolis, in the spring of 1937. A lot was purchased, and a small frame chapel was built, most of the work done by the pastor and members. The church was opened for services on July 4, 1937, at which time a Sunday School was organized.

Rev. Leo Smith became pastor of this mission, along with Redeemer in Jackson Park, on June 10, 1937. The congregation was regularly organized January 2, 1938 with thirty-seven members. Rev. Smith resigned January 20, 1943 and was succeeded by Rev. David F. Cooper on March 1, the same year. During his ministry the congregation grew to where a larger church was needed. He resigned July 1, 1947, at which time the church went on a fulltime basis. Rev. J. A. Ritchie was called November 1, 1947.

A new lot was purchased for a parsonage and church at a cost of \$2,200.00 on a fifty-fifty basis by the congregation and Synod. The

parsonage was built in 1947-1948 at a cost of \$12,000.00 for which \$5,000.00 was loaned by the Brotherhood, but was soon repaid.

The contract for the new church was let November 28, 1949 for \$33,500.00. Groundbreaking services were held December 4, 1949, by President Conrad and Pastor Ritchie. The cornerstone was laid April 16, 1950 by President F. L. Conrad, Pastor J. A. Ritchie, and Dr. J. L. Morgan. The new church was opened for services June 11, 1950 by Pastor Ritchie and President F. L. Conrad.

This is a beautiful colonial type building of brick construction and was made possible by the aid of a \$15,000.00 loan from the Brotherhood.

In 1950 the name was changed from that of Blackwelder Park church to St. David's church.

LIST OF PASTORS:

J. D. Sheppard, 1937
W. L. Smith, 1937-1943
D. F. Cooper, 1943-1947

J. A. Ritchie, 1947-1951
W. G. Cobb, 1951-

ST. ENOCH CHURCH, ROWAN COUNTY

St. Enoch Church is located in the village of Enochville, two miles west from Kannapolis, in Rowan County. This church was organized by Rev. P. A. Strobel in August 1835, in Mr. Philip Overcash's home. The land for the church was given to the congregation by Mr. Jacob Overcash.

The first church building was a frame structure, 30 x 40 feet, which is said to have cost \$1500.00. It was built during the fall of 1835, and was dedicated on September 8, 1839, by Pastor P. A. Strobel, Rev. Samuel Rothrock, and Rev. William Artz.

The first unit of the present brick church is 50 x 70 feet in dimensions, with a balcony over the front end. The brick for this building were made by hand locally, by members of the congregation, and the heavy timbers were hand hewn. The building was completed in 1873, and was dedicated, free of all debts, on September 20, 1874, by Rev. A. D. L. Moser, Rev. P. A. Strobel, Rev. Samuel Rothrock, and Rev. W. A. Julian.

In 1941 a three story Educational Building was added to the back of the church, under Rev. D. F. Swicegood's pastoral leadership, which provides much needed facilities for Sunday School and other organizational activities. A tower, with electrically lighted spire, was also built about the same time. In 1952 a vestibule, corresponding to the architecture of the old building, was added to the front of the church.

Also, tower chimes have been installed as a part of the church equipment.

The old parsonage, which was constructed jointly by St. Enoch and Trinity congregations many years ago, was sold and moved away to make room for a new brick parsonage in 1939.

St. Enoch Church was interested in the education of her young people, and lent encouragement to the establishment of one of the first High Schools in the county—Enochville High School—conducted by members of her own congregation, among whom we mention Prof. R. G. Kizer, Prof. F. B. Brown, and Prof. P. E. Wright. This was the home church of the Deaton brothers, also of Jethro Yost, J. L. Smith and J. E. Smith, all Lutheran ministers.

LIST OF PASTORS:

P. A. Strobel, 1835-1841	J. L. Morgan, 1903-1907
W. G. Harter, 1841-1849	C. M. Fox, 1908
J. H. Coffman, 1849-1850	G. H. Cox, 1908-1911
B. N. Hopkins, 1850-1852	O. B. Shearouse, 1912-1917
J. S. Heililg, 1852-1866	B. S. Dasher, 1918-1924
J. W. Barrier, 1866-1867	L. P. Boland, 1924-1931
A. D. L. Moser, 1868-1873	G. L. Barger, 1932-1937
W. A. Julian, 1874-1879	D. F. Swicegood, 1938-1945
W. A. Lutz, 1880-1891	G. B. Goodman, 1945-
V. R. Stickley, 1892-1903	

ST. JAMES LUTHERAN CHURCH, CONCORD

St. James Lutheran Church in Concord is located on the corner of Union and Corbin Streets. The first location, however, was on what was then known as Fayetteville (now Corbin) Street, leading out towards Mt. Pleasant.

This church was organized on Sunday, June 4, 1843 with "about sixty members", by Rev. W. G. Harter, who was then pastor of Cold Water Lutheran Church, from which most of the members came.

On January 23, 1845, a lot was purchased on Corbin Street, on which their first church was built. A log school house was also built there about the same time, which for awhile was used as a place of worship, until the church was ready. The church was a frame structure, almost square, with two entrance doors—one for the men and the other for the women. In 1874 a bell was placed in the tower, and an organ was purchased for the church that same year.

The North Carolina Synod held its annual meeting in this church in 1844. Then, May 20-26, 1863, this congregation was host to the

first regular convention of the General Synod of the Lutheran Church in the Confederate States of America. This General Synod was organized in St. John's Lutheran Church, in Salisbury, N. C., May 17, 1862, (due to war conditions), with representatives from the Synods of Virginia, Western Virginia, North Carolina, South Carolina, and Georgia. In 1886, the Women's Synodical Missionary Society was organized in St. James church.

By the year 1880, the congregation had grown to where it felt the need of a larger house of worship, so a committee, composed of A. J. Blackwelder, D. R. Hoover, and W. H. Bloome, was appointed to secure a new location for the church. The corner lot, on Corbin and Union Streets, where the present church stands, was purchased for \$900.00. This was on October 27, 1880.

Under the pastoral leadership of Rev. S. T. Hallman, a new brick church was constructed. This building was provided with a ground floor under a part of the structure, for Sunday School purposes. The spire was 115 feet high, in which a bell was installed. This church was dedicated May 10, 1891, by Dr. S. T. Hallman, Rev. J. M. Hedrick, Rev. C. A. Rose, and their pastor, Rev. W. G. Campbell.

St. James Church and her pastors have sponsored the organization of three other congregations in or near Concord—Mt. Hermon in 1881, St. Andrews in 1893, and Calvary in 1913.

A house and lot, just back of the church, facing Corbin Street, was purchased by the congregation for a parsonage, which served their needs until 1927, when it was removed to give room for their church expansion program.

Under the pastoral leadership of Rev. L. A. Thomas, D.D., a new stone church was begun in 1927. The cornerstone of this church was laid October 9, 1927, by Pastor Thomas, Dr. H. B. Schaeffer, and President J. L. Morgan. This is a beautiful church, with full ground story, and an educational plant annexed at the back end of the main building. It represents an outlay of around \$210,000.00.

The completed building was first opened for divine services on September 2, 1928. Due to a financial depression which extended over the entire country, deferred payments on the building had to be carried for a number of years, but by 1942 the church was freed of all indebtedness, and was solemnly dedicated as a house of God, on Sunday, June 13, 1943, by the President of Synod, assisted by Rev. S. W. Hahn, D.D., who was then pastor of the congregation, Dr. L. A. Thomas, and Dr. P. E. Monroe.

Meanwhile, Mr. A. L. Brown, a member of the congregation, made it possible to install a new pipe organ, and the Hendrix family paid for a set of chimes for the church.

In 1942 a house and lot on Grove Street was purchased by the congregation and fitted up for a parsonage. This church enjoys the

cooperative support of a large number of capable leaders, in both the local as well as the general causes of the Church.

LIST OF PASTORS:

W. G. Harter, 1843-1854	C. B. Miller, 1896-1902
D. I. Dreher, 1854-1869	W. H. Hiller, 1902-1904
W. H. Cone, Sup., 1869-1872	J. E. Schenk, 1905-1910
C. H. Bernheim, 1872-1873	C. P. MacLaughlin, 1910-1916
W. W. Bowers, 1873	M. L. Stirewalt, 1916-1922
J. H. Harry, 1874-1875	L. A. Thomas, 1922-1930
L. A. Bikle, 1876-1877	P. E. Monroe, 1930-1934
S. T. Hallman, 1880-1885	V. R. Cromer, 1936-1941
G. F. Schaeffer, 1885-1886	S. W. Hahn, 1942-1950
W. G. Campbell, 1886-1893	G. R. Whittecar, 1951-
M. G. G. Scherer, 1893-1896	

ST. JAMES, FAYETTEVILLE

St. James Lutheran Church in Fayetteville is located on the corner of Morganton Road and Dobbin Avenue.

This field was surveyed and developed by Rev. Roscoe B. Fisher, under the direction of the Mission Committee of Synod. For the first several months the financial support of the work was carried by the North Carolina Synod, with some help by the Board of American Missions.

The first service was held in the Y.M.C.A. rooms October 20, 1935, by Pastor Fisher with twenty-two in attendance. The church was organized on June 28, 1936, in the Y.M.C.A. rooms with forty-seven members by Rev. R. B. Fisher. The sermon for the occasion was preached by Dr. J. L. Morgan, the President of Synod. The choir of St. Paul's Church in Wilmington assisted in the music.

On September 16, 1936, a lot 100 x 200 feet on Morgan Road was purchased for \$2,800.00, same to be paid on a fifty-fifty basis by the mission and the Synod. Funds for the church building were provided jointly by the mission, the Synod, the Missionary Society, the Brotherhood, and the Luther League, amounting to about \$16,000.

Groundbreaking services were conducted January 10, 1938 by Pastor Fisher, Rev. G. H. Rhodes, D.D., and the President of Synod. The completed church was formally opened on Easter Sunday, April 17, 1938, in charge of Pastor Fisher. The sermon was by the President of Synod. A new Hammond organ was installed and in use for the opening services.

Pastor Fisher resigned September 30, 1938, and was succeeded by Rev. C. L. Miller, D.D., as supply for one year. Rev. George W. Lingle became pastor June 1, 1939.

In November 1940, the congregation purchased the house and lot just back of the church lot on Dobbin Avenue for \$4,000.00 for a parsonage.

The church was dedicated, free of debt, on Palm Sunday, April 18, 1943, by the President of Synod, assisted by Pastor Lingle, and two former pastors—Rev. R. B. Fisher and Dr. C. L. Miller. (Rev. Lingle resigned March 13, 1945, and on May 12 Rev. J. D. Mauney took charge of the work.)

This congregation gave helpful service in looking after servicemen during World War II, and after the Service Center was closed in Fayetteville in 1946, the congregation constructed a Recreational Building to be used by soldiers at Fort Bragg and for the social needs of the church. The building cost \$7,500.00. In 1950 a Lutheran Parish Center was opened here.

LIST OF PASTORS:

R. B. Fisher, 1935-1938	G. W. Lingle, 1939-1945
C. L. Miller, Sup., 1938-1939	J. D. Mauney, Jr., 1945-

ST. JAMES, NEWTON

St. James Lutheran Church is located in Catawba County, about two miles east of Newton.

It appears that this congregation was first started in what was known as the old Haas Church, a log building, which stood one mile South of the present St. James Church.

We are reliably informed that in the year 1834 a deed was issued from Lincoln County in the name of David Haas and George A. Ikard for land for this church.

The church here was to be available for use by different denominations, so both Lutheran and Reformed groups worshiped here until 1852, when the Reformed members withdrew and built a church of their own in the town of Newton. The Lutherans continued to worship at the old place until after the close of the Civil War. The old log building has now given way, leaving only the graveyard to mark the place.

The change from the old location to the present one occurred about 1867. The old Communion Record Book shows that a communion service was held in the Haas Church September 23, 1866, and that another such service was held May 23, 1867, at St. James Church. The names of the communicants were practically the same in each service.

It is known that when the public school opened at the St. James

locality in the fall of 1867, the new church was under construction. The land on which this church was built was deeded to the church by M. M. Hewitt.

Rev. Polycarp Henkel was the pastor here during the time of relocation and construction of the first frame church.

The present concrete block building was put up while Rev. J. Allen Arndt was pastor, and it was dedicated on May 8, 1910 by Pastor W. D. Wise and Rev. W. J. Boger, D.D., then President of the Tennessee Synod. This is a splendid building and churchly in its arrangement.

A new Educational Building, two stories and a basement with classrooms, was constructed in 1929, under the pastoral leadership of Dr. W. J. Boger.

A new brick parsonage was built in 1948, soon after the present pastor, Rev. Garth Lee Hill, became pastor.

LIST OF PASTORS:

H. Goodman, 1851	W. D. Wise, Asst., 1908-1909
P. C. Henkel, 1851-1869	W. D. Wise, 1909-1912
J. M. Smith, 1870-1879	C. I. Morgan, 1913-1917
R. A. Yoder, 1879-1896	W. J. Boger, 1918-1936
J. L. Cromer, 1896-1900	Leo Smith, 1936
R. A. Yoder, 1901-1905	E. R. Lineberger, 1936-1947
J. A. Arndt, 1906-1909	Garth Lee Hill, 1948-

ST. JAMES, ROCKWELL

St. James Lutheran Church is located in Rockwell in Rowan County, N. C.

This church was organized on April 21, 1907, with 50 members by Rev. J. A. Linn. A lot was soon secured on the main highway in the southern part of the town, near the bend of the road. A neat frame church was built, and on March 18, 1908, was dedicated. St. James and Emmanuel Church, together, built a parsonage in 1919, which was first occupied by Rev. C. R. Pless and family.

Soon after Rev. C. P. Fisher, D.D., became pastor, January 1, 1926, a lot for a new church was purchased on the corner of the main highway and the road to China Grove. The first brick for the new church was laid July 6, 1926, and on March 6, 1927 the congregation began holding services in the basement of the new church. The cornerstone was laid May 20, 1928, by Pastor C. P. Fisher and President J. L. Morgan. The main church was opened for divine services on May 19, 1929. During Rev. J. D. Sheppard's pastorate, the balance of the church debt was paid off, and the church dedicated on May 5, 1935, by Pastor Sheppard, Rev. C. P. Fisher, D.D., and Dr. Morgan.

A new brick parsonage, by the south side of the church, was built at a cost of \$14,000.00 while Rev. E. L. Misenheimer was in charge of the work in 1948.

The congregation became self-supporting in March 1949, with Rev. C. P. Fisher, Jr., as pastor.

On July 17, 1949, the new parsonage was dedicated by Pastor Fisher and the President of Synod. Also a new organ was installed.

LIST OF PASTORS:

J. A. Linn, 1907-1911	C. P. Fisher, Sr., 1926-1930
R. R. Sowers, 1911-1913	J. D. Sheppard, 1930-1935
N. D. Bodie, 1914-1918	J. E. Walker, 1935-1942
C. R. Pless, 1919-1922	E. L. Misenheimer, 1943-1949
E. F. K. Roof, 1922-1925	C. P. Fisher, Jr., 1949-

ST. JOHN'S, ALEXANDER CO.

St. John's Lutheran Church is located in Alexander County, about four miles southwest of Taylorsville.

It was organized September 12, 1915, in a school house in that community by Rev. J. A. Yount. Most of the members of this organization came from Friendship Church about four miles west of St. John's.

The church building is a frame structure, erected in 1916, under the pastoral supervision of Pastor Yount.

This church was in a parish with Friendship and Shiloh until 1946, when the parish was re-arranged so that St. John's is left alone. Rev. D. P. Rudisill, Ph.D., at Lenoir Rhyne College is supplying the congregation.

LIST OF PASTORS:

J. A. Yount, 1915-1918	E. J. Sox, Supply, 1931
J. P. Price, Supply, 1919	L. P. Boland, 1932-1940
J. A. Yount, 1920-1924	C. W. Harbinson, 1940-1943
M. L. Pence, 1924-1926	Albert Keiser,
E. J. Sox, Supply,	Supply, 1943-1944
1926-1927	H. B. Leonard, 1944-1946
C. E. Lutz, 1927-1931	D. P. Rudisill, Supply, 1946-

ST. JOHN'S, ASHEBORO

St. John's Church is located on South Park Street in Asheboro, Randolph County, N. C.

In April 1938 some of the pastors of the Eastern Conference made a survey of Asheboro to ascertain the needs for a Lutheran Church in

that place. The findings were encouraging, and Rev. Carl H. Fisher, then in charge of the Liberty parish, was asked to look after the field until definite arrangements could be made.

The mission was taken up by the Mission Committee of Synod, and on September 1, 1938, Rev. Roscoe B. Fisher was placed in charge of the work. The first service held here was on October 30, 1938, in the Park Street School Building. From that time on, services were held at different places—school buildings, the Carolina Theater, the Presbyterian Church, and the agricultural Building, respectively.

This field was surveyed and approved by the proper agencies of the Board of American Missions.

A lot 138 x 200 feet was purchased on South Park Street for \$3,400.00, same to be paid for on a fifty-fifty basis by the mission and the Synod. The church building was financed jointly by the mission, the Synod, the Missionary Society, the Brotherhood, and the Luther League. The building was started early in the year 1940 and was completed and opened for services on October 27, 1940. The services were in charge of Pastor Roscoe B. Fisher, assisted by the officers of Synod. The total cost was \$19,500.00.

The parsonage, just back of the church, was also built under Rev. Fisher's direction at a cost of \$6,690.00 in 1942.

On September 15, 1942, Rev. W. N. Yount became pastor here and led the congregation to paying off the church debt. The church was dedicated, free of debt, June 24, 1945, by President J. L. Morgan, Pastor W. N. Yount, and Rev. Roscoe B. Fisher, with greetings by other visiting brethren. At the same meeting the new pipe organ was dedicated by Pastor Yount, which had been purchased in 1944 at a cost of \$2,000.00.

Pastor Yount resigned May 31, 1951, and on July 1, 1951, Rev. C. E. Bernhardt became pastor. Since Rev. Bernhardt became pastor, the church has been redecorated, and the parsonage dedicated free of debt.

LIST OF PASTORS:

R. B. Fisher, 1938-1942

W. N. Yount, 1942-1951

C. E. Bernhardt, 1951-

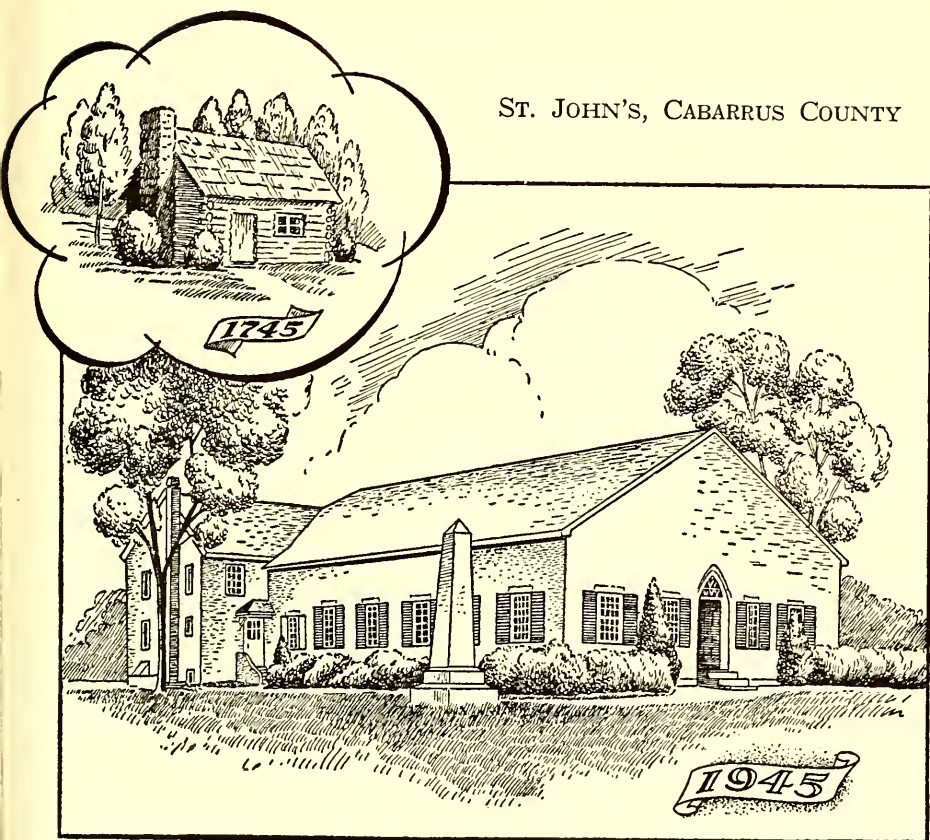
ST. JOHN'S, CABARRUS CO.

St. John's Church is located in Cabarrus County, six miles east of Concord on the highway leading to Mt. Pleasant.

It is not definitely known when this church was first organized, but it is known to be one of the oldest Lutheran churches in North Carolina. The congregation itself gives 1745 as the year of its organized beginning, as noted in the Minutes of Synod.

When first organized, this church owned its church property jointly with a German Reformed congregation. Judging from the writ-

ST. JOHN'S, CABARRUS COUNTY



ings of different historians, these two denominations were sufficiently numerous at that time to form a fairly large congregation.

Their first place of worship was about two miles north of Mt. Pleasant, not far from Buffalo Creek. Hence, the organization was called the Dutch Buffalo Creek Church. The building was of unhewn pine logs, with no windows, floor, or chimney.

On Thanksgiving Day 1894, a stone monument was unveiled at that place to mark the original location. The stone was provided by St. John's Church, and their pastor, Rev. J. Q. Wertz, and Rev. G. H. Cox, D.D., were in charge of the services.

The second church was located three miles west from the first place, on land now owned by Harry Cline, half a mile east of the present church. This building was also of logs, not much better than the first one. We have no record of the dates for this building. The old graveyard marks the location, called the "Church Piece."

In 1771, the Lutherans decided to build a church of their own. A location was selected where the cemetery is now, a third log house

was built thereon. It was larger and better than the other two. This building was constructed under the supervision and largely at the expense of one member of the congregation—Captain John Paul Barringer. Out of appreciation for his generosity the congregation had a special pew made for him and his family. The builder of the church was Daniel Jarrett.

At this time the name was changed from Dutch Buffalo Creek Church, to St. John's Lutheran Church.

The next major aim of the congregation was to secure a pastor. Efforts had been made to get a pastor from Pennsylvania, but none was to be had. So, St. John's Church cooperated with other Lutheran congregations in securing a commission from Governor Tryon for selected men to go to Germany in quest of a minister and a teacher. The commission was issued July 19, 1771, authorizing Christopher Lyerly and Christopher Rendleman to visit the old country with the hope of finding a minister and a school teacher, and at the same time find financial help for their church work.

The two commissioners left home in 1772, by horseback to Charleston, S. C., whence they sailed to London, and from there to Hanover, Germany, where they secured the services of Rev. Adolph Nussman as minister, and Prof. John Gottfried Arends as teacher. The return trip was made in 1773. Some writers think that Pastor Nussman made the village of Salisbury his first home for a short while upon landing here, but soon moved to the Organ Church community. Letting that be as it may, he moved to St. John's Church, in Cabarrus County (formerly Mecklenburg) during the latter part of 1774 or early in 1775, where he lived until his death in 1794. Prof. Arends settled at Organ Church and took charge of the church schools, until 1775, at which time he was ordained to the gospel ministry, and became pastor of Organ Church for ten years.

About this time Jacob Fegert, Marx House, and Jacob Thieme entered 100 acres of government land in trust for the church, under date of October 22, 1782. This is the land on which they had already built their church, in 1771, and on which their present church stands. Pastor Nussmann wrote a Constitution for St. John's Church about this time, which the church adopted, that became a guide in both doctrine and practice for Lutheranism in those trying days.

In 1784 pledges were received for funds for a new church. This was their fourth building, and was a frame structure, built on the same ground where the previous one stood, but much larger.

Captain Barringer showed deep interest in this building, just as he had in the other one, and we are told that the special pew made for him and his family was placed in the new church as a mark of continued appreciation for him by the congregation. This church was dedicated July 4, 1785 by Pastor Nussman.

The present brick building is the fifth house of worship for this congregation. It was built in 1845, and may have been intended to

mark their first centennial year. The building originally was 55 x 80 feet in dimensions, with a gallery, and the doors in the sides of the building. It was dedicated August 22, 1846.

In 1888 this building was rearranged, so as to have the main entrance door at the west end, and the gallery was removed. It was rededicated February 10, 1889, by Pastor S. L. Keller.

St. John's Church, like all of the older churches, took deep interest in schools for their children. Sixteen young men from that congregation entered the Gospel ministry: They are: J. W. Barrier, Paul Barringer, D. M. Blackwelder, V. C. Ridenhour, E. L. Ritchie, M. L. Ridenhour, G. O. Ritchie, C. P. Fisher, B. E. Petrea, H. S. Petrea, J. B. Moose, C. E. Ridenhour, B. A. Barringer, J. E. Walker, J. D. Barringer, and L. David Miller.

A three story brick Educational Building was added to the old church in 1937, under the pastoral leadership of Dr. L. D. Miller. Then in 1947, while Rev. H. W. Cauble was pastor here, the nave of the church was completely rebuilt, and new furniture installed.

A granite monument was placed on the church grounds by the congregation in memory of Rev. Adolph Nussman, their first pastor, which was unveiled November 10, 1935, by their pastor, Rev. L. D. Miller, assisted by other ministers and laymen.

The Two Hundredth Anniversary of the organization was observed August 5, 1945 including the previous week.

Upon calling their present pastor, Rev. C. Lee Shipton, the congregation replaced the old frame parsonage with a new and modern brick home.

St. John's Church has a glorious history, but space forbids us to include it all here.

LIST OF PASTORS:

Adolph Nussman, 1774-1794	J. Q. Wertz, 1894-1896
C. A. G. Storch, 1796-1797	S. D. Steffey, 1896-1901
Adam N. Marcard, 1797-1800	H. N. Miller, Supply, 1902
C. A. G. Storch, 1800-1821	T. C. Parker, 1904
Daniel Scherer, 1821-1831	W. H. Hiller, 1905-1906
Henry Graeber, 1832-1843	V. Y. Boozer, 1908-1909
John D. Scheck, 1844-1857	J. J. Long, 1910
G. D. Bernheim, 1858-1860	C. R. Pless, 1912-1915
J. B. Anthony, 1860-1867	G. H. Cox, 1916-1920
L. C. Groseclose, 1867-1872	R. T. Troutman, 1921-1923
D. M. Henkel, 1872-1875	L. D. Miller, 1924-1944
R. W. Petrea, 1876-1887	H. W. Cauble, 1944-1949
S. L. Keller, 1887-1890	C. Lee Shipton, 1949-
Peter Miller, 1890-1893	

ST. JOHN'S, CALDWELL CO.

St. John's Lutheran Church is located in Caldwell County, six miles east of Lenoir, on the Taylorsville highway.

This church was developed in connection with the District Synod of Ohio. Their house of worship was built in 1889. It is a small frame building, but it is churchly.

In 1925 the congregation applied for admission into The United Lutheran Synod of North Carolina and was so received. Rev. P. D. Risinger, then pastor of St. Stephen's Church in Lenoir, gave them pastoral service. This arrangement continues to this time.

LIST OF PASTORS:

P. D. Risinger, 1924-1928	R. B. Fisher, 1944-1952
L. S. Miller, 1928-1943	C. S. King, 1952

ST. JOHN'S CHURCH, CATAWBA

St. John's Lutheran Church is located in Catawba County, about two miles northeast of Conover. This church dates back to the time when Rev. J. Gottfried Arends had charge of all the Lutheran churches west of the Catawba River. If Pastor Arends did not organize the congregation, he certainly fathered it, and is regarded as its first pastor.

The deed to the land for the church is dated November 28, 1798, and was given by Henry Bobe (Pope), "to the elders of the United Congregation and their successors in office for ever in trust for said congregation." It would appear that there was an organized congregation here for some time prior to the purchase of the church land, because there were church officers at that time.

From the beginning it was a union church, whereby the church property was owned jointly by Lutherans and German Reformed, and possibly by others for awhile. The larger number of the members who started this congregation originally belonged to St. Paul's Church, west of Newton, but who lived near the Catawba River, and felt the need of a church nearer their homes.

The History of the Reformed Church in North Carolina, states that the first house of worship was built in 1812. Where they held services from the time they organized in 1798 until this time, we do not know. Their first building was of logs, and had a gallery for colored people. This building was replaced in 1883 with a large brick building.

About the middle of last century a split occurred in this congregation, when some of the members went off to the Joint Synod of Ohio; however, the larger number remained in the Tennessee Synod.

St. John's Church was organized before there was any Synod to belong to; but when the North Carolina Synod was organized in 1803, this congregation became a member of it, and it is believed helped to effect its organization. When the Tennessee Synod was organized in 1820, St. John's declined to affiliate with either body for four years. Then in 1824 it united with the Tennessee Synod, where it remained until 1897, when it united with the Missouri Synod. The property interests formerly held by minority groups have more recently been purchased by the Missouri Synod congregation.

In 1949, the old brick church was remodeled and enlarged, but soon after it was completed, it was destroyed by fire. But, without delay, the congregation erected a new and better church than the one that burned.

Although not now a member of the North Carolina Synod, St. John's has occupied an important place in the life of this Synod, and is therefore given this place in her history. Pastors of both the North Carolina and the Tennessee Synods who served this congregation, prior to its connection with the Missouri Synod are as follows:

LIST OF PASTORS:

J. G. Arends	P. C. Henkel	Daniel Moser
Paul Henkel	J. M. Smith	Adam Miller, Jr.
Philip Henkel	J. C. Moser	C. H. Bernheim

ST. JOHN'S, CHERRYVILLE

St. John's Church is located on West Church Street in Cherryville, Gaston County. Services, looking forward to an organization, were first held in an old granary. The church was organized in 1881. One of the charter members was still living in March 1952—Mrs. Alice Beam Craft. The church lot on South Church Street was given to the congregation by Mr. Henry Summitt. The first church was a small frame building, on the same lot where the present church stands. Mr. Summitt also gave the old cemetery property, which for a while was used as a community burying ground.

The present brick church was built in the year 1902, while Rev. R. H. Cline was pastor. It is a splendid building, but needed better Sunday School facilities. So classrooms were added while Rev. B. D. Wessinger, D.D., was pastor. The present brick parsonage was also built while Pastor Wessinger was pastor in the year 1921.

A second addition to the church, for Sunday School purposes was built in 1936 under Rev. W. G. Cobb's pastoral supervision, and was dedicated in 1938 by Pastor Cobb and the President of Synod. In a few years the Sunday School was again calling for more room, so in 1949, another addition was built. Like the previous one, this addition is two stories high with classrooms, and is connected to the

main building. This building was dedicated May 27, 1951 by Pastor Cobb with the sermon by President F. L. Conrad.

This congregation has contributed liberally to the cause of Christian higher education and to our Synodical home missions. Some of its members took a leading part in starting a Lutheran Church in Chapel Hill.

LIST OF PASTORS:

M. L. Little, 1881-1891	J. C. Dietz, 1909-1912
L. L. Lohr, 1892-1893	B. D. Wessinger, 1913-1924
John J. George, 1893-1899	C. A. Linn, 1924-1927
R. H. Cline, 1900-1903	W. G. Cobb, 1927-1951
E. H. Kohn, 1904-1909	L. C. Trexler, 1952-

ST. JOHN'S. HUDSON

St. John's Church is located in the town of Hudson, in Caldwell County.

Work was carried on here by visiting ministers for several years prior to the organization of a congregation. Their first church was built about 1904, under the general leadership of Rev. J. L. Cromer, with P. M. Throneburg, John L. Sigmon, and M. M. Throneburg giving their financial and loyal backing. The church was organized by Rev. J. A. Yount, May 15, 1910, with 12 members. Up until 1920 this mission received preaching services only once a month. Then it was placed in the Granite Falls parish.

During Rev. C. O. Lippard's pastorate, the present brick church was built. Groundbreaking services were held April 28, 1930 by Pastor Lippard and the President of Synod. During the building period, services were held in a nearby school building.

The cornerstone was laid June 29, 1930 by Pastor Lippard and Dr. J. L. Morgan. The basement was soon completed and was opened for worship purposes on August 1, 1930. Under the pastoral leadership of Rev. R. M. Carpenter, the building was completed in 1937 and was dedicated August 21, 1938 by Pastor Carpenter and the President of Synod.

In 1950 the congregation decided to go on a fulltime pastoral basis, and called Rev. F. C. Morehead. Following his coming a new parsonage was built; also additional rooms were provided for the Sunday School.

LIST OF PASTORS:

J. A. Yount, 1910-1911	C. O. Lippard, 1930-1932
James Deal, 1911-1912	R. M. Carpenter, 1932-1943
J. A. Yount, 1913-1920	R. B. Sigmon, 1943-1949
F. L. Conrad, 1920-1922	J. K. Cobb, 1949-1950
J. J. Bickley, 1922-1925	F. C. Morehead, 1950-
P. C. Sigmon, 1925-1930	

ST. JOHN'S, SALISBURY

The first location of St. John's Lutheran Church in Salisbury was on North Lee Street. It was later located on North Main and Liberty Streets; then it was moved to its present location on West Innes and Church Streets. We do not know when this church was organized. The date of organization carried by the congregation in her records is 1747. This date has, for a number of years, been listed in the Minutes of Synod.

It is known that Lutheran families settled in this vicinity at an early date, and, being a church-loving people, they would be interested in establishing a place of worship as quickly as possible.

One of the early Lutheran settlers here was John Lewis Beard, who purchased a number of lots in the town in the year 1765. Bern-



ST. JOHN'S LUTHERAN CHURCH
SALISBURY, NORTH CAROLINA

heim, in his "History of the Lutheran Church in the Carolinas," tells us of a bereavement which befell this Beard family, when a much beloved daughter was taken by death and was laid to rest in one of her father's newly purchased lots.

Soon thereafter, in the year 1768, Mr. Beard deeded the lot, halowed by the new-made grave, to the Trustees of the German Lutheran congregation on which to build a Lutheran Church.

The congregation proceeded at once to build its first house of worship on this lot, which lot is located on North Lee Street. The building was a log structure and was the first church of any kind built in Salisbury.

The deed for that lot provided for other church groups to hold services in the building when not used by the Lutherans. It turned out that the Lutheran Church became vacant for some years, and about 1818 permission was granted to the Episcopal brethren to hold services in the church during the vacancy. Meanwhile the old log church was replaced by a new frame building. The Episcopalians contributed liberally toward the building, and so claimed an interest in the property. In order to clear the matter, however, the Lutherans reimbursed the Episcopalians for what they had contributed toward the building, and the Lutherans were recognized thereby as the rightful owner of the property in its entirety.

In 1849 a new location was secured for a church on the corner of North Main and Liberty Streets. This was their third building, which was constructed of brick, at a cost of \$2500.00. There was a basement under the building, which for a while was used for public school purposes. Rev. J. H. Coffman was pastor when this church was erected; however, it was not completed until 1857, after Rev. L. C. Groseclose became pastor. It was dedicated on May 26, 1857.

The fourth building was put up in 1883, on the same lot as that for the previous one. This was also a brick building. Rev. W. J. Smith was the pastor when this building was started, but it was not completed until 1884, when Rev. William Stoudenmire became pastor.

On October 1, 1886, Rev. C. B. King became pastor of this church, but upon arriving in the field he found the work in bad condition, with building debts facing them. But he soon brought about an improved condition, and by the third Sunday in May 1889, the new church was dedicated free of all indebtedness. Pastor King was assisted by Dr. S. W. Bowman in the dedicatory service.

While Dr. L. E. Busby was pastor here, additional rooms were provided for Sunday School purposes. This was about the year 1899. Then, under Dr. M. M. Kinard's administration, still further room was provided.

A few years after Rev. E. Fulenwider, D.D., became pastor in 1920, the lot now occupied on the corner of Innes and Church Streets was purchased on which to build their fifth house of worship. Plans were

later drawn for a brick structure to take care of a large and growing congregation and Sunday School. The cornerstone of the new building was laid June 30, 1926 by Pastor Fulenwider and President J. L. Morgan. This church with furnishings cost approximately \$225,000.00. It was formally opened for services January 2, 1927.

Dr. Fulenwider resigned in 1930, and was succeeded by Dr. M. L. Stirewalt. For the next several years the congregation was constantly faced with a heavy building debt, during a nation wide business depression.

The building was freed of all debt during Dr. P. D. Brown's pastorate and was dedicated October 1, 1944. President J. L. Morgan performed the act of dedication, and Dr. E. Fulenwider and Dr. M. L. Stirewalt, former pastors, brought the morning and evening messages for the occasion. Pastor Brown had charge of the program.

This church was redecorated in 1946, under the direction of Dr. Brown, at a cost of \$40,000.00.

The congregation at one time owned a parsonage on their church lot on North Main Street. However, a rented house was used most of the time until more recent years. In 1931, while Dr. M. L. Stirewalt was pastor, a new brick parsonage was built on Marsh Street at a cost of around \$12,000.00.

St. John's Church has been host to a number of important historical meetings, among them we mention the following:

1. The Lutheran Synod of North Carolina held its first meeting here, May 2, 1803, at which time the Synod was organized.
2. A meeting of representatives of Southern Synods was held here in 1862 to plan for a General Synod in the South.
3. In 1884 a Diet was held here, composed of representatives of Southern Synods, which brought about the formation of the United Synod in the South.
4. The Quadri-Centennial Celebration by the United Synods in the South was held here in 1917, at which time plans were approved for the merger of the General Synod, the General Council, and the United Synod in the South into The United Lutheran Church in America.
5. The Women's Missionary Society met here in 1924.
6. The Luther League met here in 1926.
7. The Sesqui-Centennial Celebration of The United Evangelical Lutheran Synod of North Carolina May 4 - 7, 1953.

Dr. P. D. Brown was called away by death, August 3, 1952, which brought great sorrow to the entire congregation. The work was then continued by their assistant pastor, Rev. H. E. Rhoads.

LIST OF PASTORS:

Adolph Nussmann, 1773-1774
J. G. Arends, 1775-1785
C. A. G. Storch, 1788

T. W. Dosh, 1876-1877
W. J. Smith, 1878-1883
William Stoudenmire, 1884-1886

John Reck, 1826-1831	C. B. King, 1886-1896
D. P. Rosenmiller, 1831-1832	L. E. Busby, 1896-1902
John T. Tabler, Supply, 1832-1833	J. H. Wilson, 1903-1906
Samuel Rothrock, 1833-1835	M. M. Kinard, 1906-1920
E. A. Bolles, Supply, 1835-1836	E. Fulenwider, 1920-1930
Samuel Rothrock, 1836-1839	M. L. Stirewalt, 1930-1938
J. D. Scheck, 1840-1844	P. D. Brown, 1939-1952
Samuel Rothrock, Supply, 1844-1845	E. L. Misenheimer, Asst. Pastor, 1940-1943
J. B. Anthony, Supply, 1845-1846	H. W. Cauble, Asst. Pastor, 1943-1944
J. H. Coffman, 1848-1852	S. L. Swing, Asst. Pastor, 1946-1947
Simeon Scherer, 1852-1855	R. H. Terry, Asst. Pastor, 1948-1950
L. C. Groseclose, 1857-1865	H. E. Rhoads, Asst. Pastor, 1951-
N. Aldrich, 1865-1867	
Simeon Scherer and	
W. H. Cone, 1867-1872	
J. G. Neiffer, 1872-1876	

ST. JOHN'S, STATESVILLE

St. John's Church is located on the corner of West Front and Mulberry Streets in Statesville. The church was organized April 8, 1888 in an upstairs room over Leonard's Music Store on Broad Street with eight members enrolled. The following officers were elected: J. S. Frye and L. C. Dietz, Elders; and E. A. Frye, Deacon and Secretary. Rev. D. J. Settlemyre, then pastor at St. Martin's and Sharon, was in charge of these services.

A lot was purchased on the corner of Front and Meeting Streets for \$350.00 and on July 12, 1890, a contract was let for a church building 30 x 50 feet, brick structure, with a tower. The cornerstone was laid by the Pastor, Rev. D. J. Settlemyre, Rev. A. L. Crouse, and Rev. C. H. Bernheim. In order to get needed money to carry on the building, three of the members—J. S. Frye, L. A. Dietz, and M. J. Dietz—mortgaged their homes until funds could be raised by the congregation. The building was completed by the end of 1890, and January 8-11, 1891, a four-day preaching service was held in the new church, in charge of Pastor Settlemyre, Rev. J. C. Moser, and Rev. A. L. Crouse. The congregation numbered twenty-three.

By August 8, 1908, the church was free of debt and was dedicated by the pastor, Rev. W. A. Lutz, and others. About the time Rev. O. W. Aderholdt, D.D., became pastor, April 1, 1920, a building was purchased for a parsonage. Also a lot for a new church was purchased on the corner of Front and Mulberry Streets for the sum of \$6,000.00. In 1921 a contract was signed for building a new church at a cost of \$32,659.00. The cornerstone was laid October 30, 1921, by Pastor Aderholdt and others. The church was completed in 1922 and was formally opened on Sunday,

January 5, 1923, by the Pastor; Dr. E. J. Sox, and Dr. F. C. Longacre guest speakers. This is a churchly building, with basement for organizational work. It was dedicated November 7, 1926 by Pastor J. D. Kinard, Dr. E. J. Sox, and the President of Synod. The total valuation when completed was \$52,000.00.

The parsonage was worked over during Pastor Thornburg's pastorate. Funds are now being raised for an Educational Building. The present pastor, Rev. J. K. Lasley reports a confirmed membership of about 500.

LIST OF PASTORS:

D. J. Settlemyre, 1888-1892	A. R. Beck, 1917-1919
W. P. Cline, Supply, 1893-1897	O. W. Aderholdt, 1920-1924
J. C. Moser, Supply, 1893-1897	J. D. Kinard, 1924-1929
W. L. Darr, 1898-1905	J. L. Thornburg, 1930-1945
W. A. Lutz, 1905-1916	J. K. Lasley, 1945-

ST. LUKE'S CHURCH, CATAWBA COUNTY

St. Luke's Church is located in Catawba County, on the Springs Road, about five miles northeast from Hickory. This church was organized by Rev. J. Alonzo Yount, August 18, 1921, with twenty-one members.

Most of these members came from St. Peter's Church, following a division in that old congregation, which resulted in a divided ownership of that church property, as well as in members,—one part adhering to the Tennessee Synod, and the other going with the Missouri Synod. The Tennessee group organized themselves into this St. Luke's congregation, and located elsewhere, while the Missouri group remained at the old church, each holding a part interest in the old church property. Then, under the pastoral guidance of St. Luke's present pastor, the Rev. Cline W. Harbinson, St. Luke's sold her share in the St. Peter's property to the Missouri congregation in the year 1947, for \$1,000.00, thus ending the dual arrangement.

St. Luke's was first located about a mile south of where Sipes Orchard is now located, where a small frame church was built. But, in a short while, another location was selected, in the Oxford Ford section, and the recently constructed church was dismantled and reconstructed at the new location.

But this second house and lot was disposed of in 1949, and their present location secured. With the cooperation of Synod, the Brotherhood, and the Missionary Society, a nice brick church, with Sunday School quarters, was constructed. The church was completed, and

on February 20, 1949, was opened for divine service. The cornerstone was laid at the opening service, on February 20, 1949, in charge of Pastor Harbinson, assisted by President V. R. Cromer, and Dr. J. L. Morgan. This church is valued at \$25,000.00.

A new parsonage for this parish was built, in the St. Luke's community, by the parish composed of St. Luke and Shiloh, in 1947.

Except for a few short intervals, Rev. J. A. Yount served this church as pastor, in connection with other congregations, from its beginning in 1901 until 1923, at about which time it was placed in a parish with the church in Claremont.

LIST OF PASTORS:

J. A. Yount, 1901-1923

G. A. Phillips, 1944-1947

J. C. Dietz, 1925-1927

C. W. Harbinson, 1947-

R. B. Sigmon, 1928-1943

ST. LUKE'S, CHARLOTTE

St. Luke's Lutheran Church in Charlotte is located on East Boulevard and Dilworth Road.

This church was organized in the Dilworth Grade School auditorium with eighty members, on New Year's Day, 1928. The organization was under the direction of Dr. J. L. Morgan, President of Synod; Dr. A. D. R. Hancher of the Board of American Missions; and Dr. J. F. Crigler, pastor of St. Mark's Church.

Student A. W. Lippard served during the summer of 1928. Dr. R. L. Patterson supplied from November 1, 1928, to June 30, 1929. Rev. H. P. Wyrick was called as the first regular pastor July 1, 1929.

The original brick building was erected in 1930 at a cost of \$23,125.00. The cornerstone of this building was laid June 22, 1930, by Pastor Wyrick and representatives of Synod. The building was opened for services November 30, 1930, with the sermon by Pastor Wyrick, and Rev. S. White Rhyne in charge of the Liturgy.

The new Educational Building was erected during 1947-1948 at an approximate cost of \$60,000.00. The cornerstone for this building was laid January 4, 1948, by Rev. V. R. Cromer, D.D., then president of Synod, and by Pastor Wyrick. The building was formally opened for religious purposes January 23, 1949.

A house and lot was purchased on East Boulevard, for a parsonage, at a cost of \$16,780.00, which was first occupied by Pastor Wyrick and family on July 2, 1951.

St. Luke's congregation has, from the very beginning of her organization, carried on her work without calling on Synod or the Mission Board for current assistance in financing her program.

LIST OF PASTORS:

Student A. W. Lippard,
Supply, 1928

R. L. Patterson, D.D.,
Supply, 1928-1929
H. P. Wyrick, 1929-

ST. LUKE'S, DAVIDSON CO

St. Luke's Lutheran Church is located in Davidson County, N. C., in the village of Tyro, about eight miles west from Lexington. Originally it was sometimes referred to as the Church of the German Meeting House, or the Sandy Creek Meeting House, and Swicegood's Meeting House. The first of these names indicates the nationality of the people, the second that of the location on Sandy Creek, and the third the donor of the land, Adam Swicegood and his wife, Mary Cathron Swicegood.

It is not known in what year the church was organized. While the deed for the land bears the date 1790, the very nature of this deed shows that there was an organized body there prior to that year, which reads in part as follows: "This deed made the eighth day of January in the year of our Lord 1790, between Adam Swicegood and his wife, Mary Cathron, of the County of Rowan and the state of North Carolina, Party, of the one part, and Henry Clemmens and John Gobel of said county and state, Trustees for the congregation that upholds the German Meeting House, known and designated by the name Sandy Creek Meeting House, on the waters of Sandy Creek, Witnesseth that for and in consideration of the good will and regard for the said Adam Swicegood and Mary Cathron, his wife, hath for the propagation of the Gospel and sundry other reasons moving thereto, together with five shillings sterling by the said Henry Clemmens and John Gobel, Trustees for the Sandy Creek Congregation in hand paid by the trustees in behalf of the said congregation, to the sealing of these presents, the receipt and payment whereof is hereby acknowledged, hath granted, bargained, sold, aliened, enfeofed, convey and confirm unto the said Henry Clemmens and John Gobel, trustees for the aforesaid congregation forever."

Thus it will be seen that there was a going congregation here at the time the land was purchased; however, we do not know how far back of that date it may have begun. But we do know that there were German settlers in that territory as much as forty years prior to that time, and it is not unreasonable to assume that they, being a God-fearing and church-loving people, would have made provision for religious services during those years, even though they did not have a set-

bled pastor. This congregation was from the first entirely Lutheran, and held exclusive title to its property. It belonged entirely to the North Carolina Synod.

Their first house of worship was made of logs, 24 x 30 feet, but we do not know when it was built. It was destroyed by fire. The second building was patterned after the first one, while the third one was a frame structure, about the same size as that of the other two. It was erected in 1835. The fourth building was also a frame structure, about 35 x 58 feet; with a gallery, annex, and vestry rooms, with a seating capacity of around four hundred. It was erected in 1861, at a cost, at that time, of about \$1,300.00, and was dedicated the same year, by Rev. W. A. Julian. This building was later improved under the pastoral leadership of Rev. D. W. Michael, at a cost of \$300.00.

The fifth building is a brick structure 40 x 92 feet, with transepts extending ten feet on each side. It has a seating capacity of over four hundred. This building was constructed under the pastoral leadership of Rev. C. R. Pless, at a cost of \$35,000.00. It is located on the lot that was formerly occupied by an Academy belonging to St. Luke's congregation, in the village of Tyro, one-half mile east from the old church. This lot, first donated by Mr. R. F. Thompson for school purposes, was later given by his son, G. M. Thompson, for the church's location. In 1950 a modern Educational Building was constructed, under the guidance of Rev. John A. Pless.

This congregation, along with Pilgrim, Becks, and Bethany, helped to build a parsonage in Tyro, in the year 1854. Then, in 1934, while Rev. C. R. Pless was pastor, St. Luke's and Pilgrim, then constituting the parish, built a new parsonage, near the present St. Luke's church. However, in 1951, these two congregations mutually agreed that each should have a full-time pastor, and Rev. John A. Pless was called by St. Luke's to give his full time to that congregation, beginning May 1, that year.

It is most likely that St. Luke's Church took part in the organization of Synod in 1803, forasmuch as their pastor, Rev. Paul Henkel, was one of the four ministers who helped to effect the organization.

In 1880, while Rev. C. H. Bernheim was pastor here, an Academy for general education was opened in Tyro, under the auspices of this congregation. A lot was donated for the purpose by R. F. Thompson and his wife, members of St. Luke's Church, and a building was erected. This building was used for school purposes until 1921.

It is most probable that Rev. Nussmann and Rev. Arends made pastoral visits to these people from time to time, from the time of their arrival in North Carolina in 1773 up to the coming of Rev. C. E. Bernhardt, who was the first regular pastor here. Then, beginning with Rev. Bernhardt, the list of pastors, so far as we can find, is as follows:

LIST OF PASTORS:

C. E. Bernhardt, 1787-1788
Arnold Roschen, 1788-1800

C. H. Bernheim, 1874-1878
P. E. Zink, 1878-1883

Paul Henkel, 1800-1805	R. W. Petrea, 1883-1885
Ludwig Markert, 1805-1816	J. M. Hedrick, 1885-1886
Gottlieb Schober, Suppdy, 1816	D. W. Michael, 1887-1891
J. W. Meyer, 1816-1817	Whitson Kimball, 1892-1894
Daniel Walcher, 1817-1821	T. H. Strohecker, 1896
Jacob Miller, 1821-1827	P. J. Wade, 1898-1905
D. P. Rosenmiller, 1830-1831	G. H. L. Lingle, 1906-1910
John Tabler, 1831-1833	J. L. Smith, 1911-1912
Daniel Jenkins, 1833-1834	N. D. Bodie, 1912-1913
Benjamin Arey, 1837	W. C. Buck, 1914-1918
Jacob Crim, 1839-1842	M. L. Kester, 1918-1919
J. B. Anthony, 1847-1848	C. H. Day, 1920-1921
L. C. Groseclose, 1849-1854	C. R. Pless, 1922-1930
W. A. Julian, 1854-1863	W. H. Hiller, 1931-1933
W. H. Cone, 1864-1865	C. R. Pless, 1934-1940
A. D. L. Moser, 1867	J. A. Pless, 1940-
J. D. Bowles, 1871-1784	

ST. LUKE'S, KINGS MOUNTAIN

St. Luke's Church was located in Cleveland County about five miles north of Kings Mountain.

This church was organized in 1895 by Rev. L. A. Bikle, D.D., then pastor of St. Matthews Church in Kings Mountain. A frame church was built by the congregation, and regular services were conducted. The congregation was placed in a parish with Kings Mountain. The congregation was made up of fine people, but the number was small. So, in 1948, most of the members transferred their membership to St. Matthews in Kings Mountain. The deed for their property, dated April 15, 1895, is made to trustees of that church "So long as the said lands may be used or occupied for or by the Evangelical Lutheran Church."

LIST OF PASTORS:

Dr. L. A. Bikle, 1895-1904	C. K. Derrick, 1930-1935
C. K. Bell, 1905-1918	L. B. Hamm, 1935-1940
H. B. Schaeffer, 1919-1923	H. G. Fisher, 1940-1944
A. M. Huffman, 1924-1929	W. H. Stender, 1945-1950

ST. LUKE'S, LINCOLN CO.

St. Luke's Lutheran Church is located in Lincoln County, ten miles east of Lincolnton.

It is not known when this church was organized, but it is believed to have been organized by Rev. J. G. Arends while he was pastor of Organ Church in Rowan County 1775-1785.

The fact that Pastor Arends built his home near this church would seem to indicate that the church was already there when he moved to Lincoln County in 1785.

This church has been known by several different names. It is probable that the original name was Lebanon, and it was so called by Rev. David Henkel and others in his day. Later on, it was called Liberty, which name was continued until 1858 at which time a new frame church was built and dedicated by the name, St. Luke's Lutheran Church. It has for many years been called the Ore Bank Church by the local community because of iron deposits found in the surrounding hills and the forges operated there years ago.

Some have referred to St. Luke's as the "Killian Settlement", but recent investigation definitely shows that the Killian Settlement or "Dutch Meeting House," as it was often called, was an entirely different church from St. Luke's at Ore Bank. St. Luke's is a mile or so north of the Arends home, whereas Killian Settlement is five, or so, miles south from the Arends home. (See Register of Deeds, Book 23, page 146.)

The first building was of logs and most likely was built about the time the congregation was organized. The second and present church is a frame structure erected in 1857-1858 and was dedicated in May 1858, at which time the name was changed to St. Luke's.

This was one of the eight or nine congregations which composed Pastor J. G. Arends' parish in Lincoln County. It was not a large church numerically, but it was served by some of the strongest ministers of the Synod. However, the church now feels the need of more permanent pastoral services in place of supply arrangements.

The old home dwelling of Rev. John Gottfried Arends still stands about a mile south of this church. It is a two-story frame structure. Although showing the marks of neglect at this time, the size and design of the building would compare favorably with modern homes.

LIST OF PASTORS:

Some of the following names and dates are listed with uncertainty, and much of the service has been on a supply basis:

J. G. Arends, 1785-1807	H. J. Matthias, 1903-1905
Philip Henkel, 1808-1814	Jacob Wike, 1907-1909
Daniel Moser, 1815-1820	J. F. Deal, 1910-1912
David Henkel, 1821-1830	Enoch Hite, 1915-1918
Adam Miller, Jr., 1834-1845	W. J. Roof, 1918-1923
J. R. Peterson, 1848-1854	V. C. Ridenhour, 1923-1930
A. J. Fox, 1855-1875	V. R. Cromer, 1930-1936
J. A. Rudisill, 1883-1885	L. A. Thomas, 1936-1945
L. L. Lohr, 1890-1894	A. H. Keck, 1945-1948
W. P. Cline, 1895-1897	C. E. Bernhardt, 1948-1951
J. A. Arndt, 1898-1899	R. B. Cuthbertson, 1951-1952
J. C. Dietz, 1900-1903	

ST. LUKE'S, MONROE

St. Luke's Church in Monroe is located at 207 East Jefferson Street. This church was organized August 4, 1889, with thirteen charter members by Rev. J. F. Moser. Officers elected were A. H. Crowell, Elder; and C. B. Sikes and A. M. Crowell, Deacons. The church was received into the Tennessee Synod in November that same year. Col. A. H. Crowell gave a lot for a church and \$1100.00 was given for a building. A brick church 36 x 61 with a basement was started in 1890, and was completed in 1892.

On May 17, 1908 Rev. R. H. Cline, J. O. Fulenwider, Sr., and A. M. Crowell were elected a Building Committee to direct the construction of a parsonage, which was built on a lot on the west side of the church. This lot was given to the church May 27, 1908, by A. M. Crowell. A service center for soldiers at Camp Sutton was built in connection with St. Luke's church, during World War II, largely by the help of the National Lutheran Council, which was dedicated November 1, 1942, by Rev. Frank K. Efrd, the pastor, and the President of the Synod.

LIST OF PASTORS:

J. F. Moser, 1889-1895	Paul L. Miller, 1921-1922
S. S. Rahn, 1896-1897	J. E. Stockman, 1923-1926
Student P. D. Risinger, 1897	J. D. Sheppard, 1928-1930
Rev. P. D. Risinger, 1898	C. R. Pless, 1930-1934
M. Q. Boland, 1902-1903	Claude V. Deal, 1934-1941
G. D. Bernheim, Supply, 1905-1907	Frank K. Efrd, 1941-1943
R. H. Cline, 1907-1910	H. D. Hawthorne, 1943-1944
W. J. Boger, 1913-1918	H. F. Lineberger, 1945-1949
	C. E. Norman, 1949-

ST. LUKE'S, ROWAN CO.

St. Luke's Church is located at the village of Bear Poplar, about ten miles west from Salisbury in Rowan County. The church was tentatively organized the first Sunday in January 1869, with eight members enrolled, by Rev. Samuel Rothrock, then pastor of Salem Church. This service was conducted in a grove belonging to Mrs. Catharine Kistler. It was agreed, at the same meeting, to build a brick church, and the following were appointed as a Building Committee: D. M. Barrier, Alexander Brown, and W. L. Kistler. On May 9, 1871, the cornerstone of the church was laid by Pastor Rothrock, Rev. N. Aldrich, and Rev. J. G. Neiffer. The building is of solid brick 40 x 60 feet and originally had an inclined floor. The church was completed without much delay and was dedicated May 12, 1872, by Pastor Rothrock and Rev. J. G. Neiffer.

In 1879, a two-story parsonage was built, about half a mile west of the church on land which P. M. Brown had given for that purpose.

Then in 1920, a different tract of land adjoining the church lands, was given to the church by Hon. B. B. Miller and Mr. C. A. Brown for parsonage purposes, on which the present parsonage was built the following year.

In 1930, soon after Rev. M. L. Kester became pastor, the old building was remodeled and completely renewed, inside and out, and a new Educational Annex was built, all at a cost of around \$18,000.00. The cornerstone of the renewed building was laid April 29, 1921, by Pastor Kester and the President of Synod. The building was rededicated December 12, 1943, by Rev. Clyde A. Misenheimer, the present pastor; Rev. J. L. Yost, D.D.; and the President of Synod.

During 1951 a new Educational Building 40 x 80 feet was constructed at a cost of \$30,000.00.

LIST OF PASTORS:

Samuel Rothrock, 1869-1875	I. E. Long, 1912-1916
V. R. Stickley, 1876-1882	L. A. Thomas, 1917-1920
J. D. Shirey, 1882-1889	J. L. Yost, 1921-1923
H. C. Haithcox, 1890	M. J. Kluttz, 1924-1927
B. W. Cronk, 1891-1894	M. L. Kester, 1928-1931
H. W. Jeffcoat, 1894-1900	P. G. Kinney, 1931-1935
Student C. A. Phillips, 1900	J. A. Linn, 1936-1938
B. S. Brown, Sr., 1900-1904	E. K. Bodie, 1939-1943
T. C. Parker, 1905-1908	C. A. Misenheimer, 1943
M. L. Ridenhour, 1908-1911	

ST. MARK'S, ASHEVILLE

St. Mark's Lutheran Church is located on the corner of Chestnut and Liberty Streets in the city of Asheville.

This church was organized in the Y.M.C.A. auditorium of Asheville on July 15, 1923, with 18 members by Rev. N. D. Yount, then Western Field Missionary of Synod. The first officers were: Dr. M. L. Stevens, Mr. L. E. Fisher, and Mr. L. R. Stricker. A Sunday School was organized that same day, with Dr. L. M. Griffith, superintendent; and Mrs. M. L. Stevens, Sec.-Treas.

On June 1, 1925, Rev. E. R. Lineberger became pastor and served the mission at Andrews one year along with Asheville.

The church lot was purchased September 20, 1928 at a cost of \$20,250.00 by the mission and the Synod cooperating. Plans were made for a brick church with full basement to cost about \$20,000.00. This, together with the balance due on the lot, was made possible by a gift of \$10,000.00 from the Synodical Missionary Society, a loan of \$10,000.00 from the Board of American Missions, and a \$5,000.00 loan from the Brotherhood Loan and Gift Fund.

Groundbreaking services were held October 11, 1931, in charge of Pastor Lineberger, assisted by Mrs. J. L. Morgan, and construction began on the Monday following. The cornerstone was laid on Easter Sunday, March 27, 1932, by President J. L. Morgan, Pastor E. R. Lineberger, and Rev. A. W. Lippard. The church was opened for services May 22, 1932, by Pastor Lineberger in charge. Dr. Morgan preached at the morning service, and Dr. R. L. Patterson in the afternoon. Rev. Ray R. Fisher was called January 1, 1937. Soon after he came Dr. and Mrs. M. L. Stevens gave the church a pipe organ.

The brick parsonage by the side of the church was built in 1938-1939 at a cost of \$6,460.00. Following the resignation of Pastor Fisher on November 1, 1942, Dr. John Hall supplied the church for six months. On March 2, 1943, Rev. J. White Iddings was called as pastor.

The church volunteered to become self-supporting January 1, 1944, and by October of that year the balance of the debt was paid off. The church was dedicated November 4, 1945, by President Morgan, assisted by Pastor Iddings, Rev. E. R. Lineberger, who preached the sermon, and Rev. Ray R. Fisher.

The church parsonage was cleared of debt in 1947 and was dedicated July 11, 1948, at their Twenty-fifth Anniversary service, under Pastor B. L. Trexler's leadership.

A large Educational Building is now under construction at the back of the church, which will cost about \$60,000.00 when completed.

LIST OF PASTORS:

N. D. Yount, 1923-1925	Dr. John Hall, Supply, 1942-1943
E. R. Lineberger, 1925-1936	J. W. Iddings, 1943-1949
R. R. Fisher, 1937-1942	B. L. Trexler, 1949-

ST. MARK'S, BLOWING ROCK

St. Mark's Lutheran Church is located in Caldwell County, about three miles south of Blowing Rock at what was formerly called Bailly's Camp.

There was a small frame church called Herman's Chapel, about two miles southwest of this place, where Lutheran services were held several years ago, but it was off the main highway, and so was not kept up. Services were occasionally held in Blowing Rock, by Rev. J. L. Deaton.

In 1918, Rev. N. D. Yount accepted a call to the Watauga Parish, which included this field. Services were held from time to time in Uncle Marcus Boliek's home, just east of the present church. The church was organized by Pastor Yount in 1922 and was named St. Mark's.

The lot for the church was donated by Mr. Jethro Boliek. The framing timber was given by Uncle Marcus Boliek and was processed under the direction of Rev. H. W. Jeffcoat, then pastor there. The building is a frame structure, weatherboarded with chestnut bark. It was built in 1926, under the supervision of Student J. D. Sheppard, at an approximate cost of \$4,000.00. The Women's Missionary Society of the U.L.C.A. contributed a liberal part of the cash for this building. Miss Cora Pearl Jeffcoat, then Parish Helper of the Watauga Mission, organized and developed the Sunday School here and rendered valuable services in carrying on the work.

Rev. J. A. Yount served here for a number of years. Its present pastor is the Rev. E. F. Troutman. Up to this time this work has been carried on in connection with some of the other congregations of the Watauga Parish.

LIST OF PASTORS:

N. D. Yount, 1922-1923

J. A. Yount, 1926-1937

H. W. Jeffcoat, 1923-1926

E. F. Troutman, 1938-

Student J. D. Sheppard, 1926

ST. MARK'S, CHARLOTTE

St. Mark's Lutheran Church in Charlotte is located on 416 North Tryon Street.

This church was organized in the County Court House in Charlotte, on Monday, January 31, 1859, with sixteen members, by Rev. G. D. Bernheim, D.D. Dr. Bernheim had gone to Charlotte in the interest of North Carolina College at Mt. Pleasant, N. C., and, while on that mission, met a number of influential Lutherans living there, who expressed a desire for a Lutheran Church in that city. So, arrangements were made for a Lutheran service in the First Presbyterian church on Sunday, January 30, 1859. As a result of this service, a business meeting was held on Monday evening in the Court House, January 31, 1859, when the church was organized with sixteen members. The name chosen was St. Mark's Evangelical Lutheran Church.

Their first place of worship was in a Methodist Church on the northwest corner of College and Seventh Streets, which property was purchased by the Lutherans for \$600.00 . . . Their second building was on 510 North Tryon Street. This lot, with some building lumber, was traded to the Lutheran congregation in exchange for the old church which they had recently bought.

A new church was soon built on the recently acquired lot. The cornerstone was laid July 8, 1870, by Rev. Nathan Aldrich, and by

1872 the building was completed, and was formally opened and dedicated. This building is still standing, and is now used as an apartment house.

Soon after Rev. T. Shannon Brown became pastor, a new location was secured on 416 North Tryon Street, and a churchly brick building was erected. The cornerstone was laid October 31, 1885, in charge of Pastor T. S. Brown. The church was paid for in about five years and was dedicated October 31, 1890.

During the pastorate of Rev. J. Fielding Crigler, D.D., the church was enlarged and a three-story Educational Building was constructed. The cornerstone of the Education Building was laid March 7, 1920, by Pastor Crigler, the President of Synod, and Rev. W. A. Lutz. The first service held in the new building was in the fall of 1920. The main church was reopened October 1, 1922. These improvements represent a cost of around \$75,000.00.

At the beginning of Rev. W. B. Freed's pastorate, the old parsonage, by the side of the church, was torn down, and a new one secured in a residential part of the city; better suited to the pastor's needs.

While Dr. R. L. Patterson was pastor of this church, preliminary steps were taken which led up to the organization of Holy Trinity Lutheran Church in that city. The charter membership of St. Luke's Congregation came largely from St. Mark's, while Dr. J. F. Crigler was pastor.

LIST OF PASTORS:

Alexander Phillippi, 1859-1860	W. C. Schaeffer, Asst.,
G. D. Benheim, 1861-1865	1906-1908
N. Aldrich, 1865-1874	R. L. Patterson, 1908-1914
A. L. Yount, Supply, 1874-1876	J. F. Crigler, 1915-1948
E. A. Wingard, 1876-1881	G. D. Conrad, Asst. Pastor,
T. H. Strohecker, Supply,	1939-1940
1881-1882	D. F. Cooper, Asst. Pastor,
T. S. Brown, 1882-1890	1941-1943
W. S. Bowman, 1890-1897	W. B. Freed, 1948-
C. B. King, Supply, 1897-1898	W. G. Marz, Asst. Pastor, 1952-
R. C. Holland, 1898-1906	

ST. MARK'S, CHINA GROVE

St. Mark's Church is located on Main Street in China Grove, Rowan County. In October 1887, three Lutheran girls—Ethel Patterson, Agnes Eddleman, and Beulah Thom—living in China Grove, asked Mr. J. A. Thom to organize a Sunday School in the old school academy in that place. This school was continued until the church was built.

St. Mark's was organized in the spring of 1894 by Rev. C. A. Marks, then pastor of Lutheran Chapel Church, near China Grove. That same year a lot for a church was given by Mr. I. Frank Patterson. A

frame building was soon erected and was opened for services July 1, 1894. The church was dedicated on the second Sunday in October 1896 by Rev. J. Q. Wertz, pastor, and Rev. C. B. Miller. Transepts were added to the building in 1897.

In 1902 the congregation called Rev. C. B. Miller as its first full-time pastor. Up to this time it had been in a parish with Lutheran Chapel and Center Grove. A parsonage was bought when Rev. W. B. Aull became pastor in 1907.

Soon after Rev. W. H. Riser became pastor, the congregation began planning for a new and larger church, and the cornerstone for the new building was laid April 24, 1917, by Pastor Riser and Rev. C. A. Brown, president of Synod. The building is a brick structure with full basement and cost about \$30,000.00. The church was completed and opened for services on October 28, 1917. It was dedicated May 16, 1920, by Pastor C. P. Fisher and the President of Synod, during the meeting of Synod in that church that year.

Sunday School rooms were added in 1929, and a new parsonage built in 1937, during Rev. C. R. Patterson's pastorate. Rev. W. T. Nau, Ph.D., was pastor during the celebration of their Golden Jubilee and wrote a brief history of the congregation for that occasion. The present pastor is J. L. Griffin.

LIST OF PASTORS:

C. A. Marks, 1894-1896	C. P. Fisher, 1918-1926
J. Q. Wertz, 1896-1902	C. R. Patterson, 1926-1938
C. B. Miller, 1902-1907	W. T. Nau, 1938-1944
W. B. Aull, 1907-1910	J. L. Thornburg, 1945-1949
W. H. Riser, 1911-1917	J. L. Griffin, 1950-1953

ST. MARK'S, CROUSE

St. Mark's Church is located in Gaston County, about two miles south from Crouse, and about seven miles east from Cherryville.

The original location was about a mile east of the present church. The congregation went by the name of "Beaver Dam", due to the fact that the church was located close to Beaver Dam Creek.

It appears that work was started here as early as 1791, which is evidenced from Rev. J. Gottfried Arends' Journal which says he held communion services here in that year. As he was then living in Lincoln County, it is most likely he conducted services here off and on, for many years. In fact Beaver Dam became a part of his parish in course of time. It is believed that Rev. Paul Henkel also preached here at an early time in his ministry. Rev. David Henkel served this congregation regularly from 1814 to 1830, along with other congregations.

This congregation appears not to have owned property for the first while, but on March 6, 1819, a tract of land was purchased, which "included the meeting house and graveyard", which shows that meetings had been conducted here prior to the purchase of this land. A church was soon erected on this land, which was opened for a communion service October 17, 1819. Then on May 10, 1856, it was decided to build a new church about a mile west from the old one, for which land was secured. This was a frame building 35x45 feet in dimensions. This building was completed and dedicated May 8, 1858, and the name was changed from Beaver Dam to St. Mark's. Rev. J. R. Peterson was pastor here during that time.

Then in August 1923 a special meeting was held by the congregation to consider remodeling the church, which resulted in a decision to build a new brick veneer church. The cornerstone for this building was laid October 26, 1924, under the pastoral leadership of Rev. C. O. Lippard. However, Pastor Lippard was called elsewhere before the building was completed, and Rev. F. M. Speagle succeeded him.

This church is in a parish with St. Paul's and Bethel of the Crouse parish. The congregation has contributed commendably to the formation of new congregations in its surrounding communities—at Kings Mountain, Cherryville, and Crouse.

LIST OF PASTORS:

J. G. Arends, 1791-1803	R. H. Cline, 1900-1903
Paul Henkel, Supply, 1803-	E. H. Kohn, 1904-1909
Philip Henkel, 1808-1814	J. C. Dietz, 1909-1914
David Henkel, 1814-1830	O. W. Aderholdt, 1915-1920
Adam Miller, Jr., 1835-1840	C. O. Lippard, 1920-1924
J. R. Peterson, 1847-1865	F. M. Speagle, 1925-1928
L. A. Fox, Supply, 1866	J. J. Bickley, 1928-1932
A. J. Fox, 1868-1872	H. P. Baringer, 1932-1940
M. L. Little, 1874-1888	W. N. Yount, 1940-1942
L. L. Lohr, 1890-1893	R. L. Fisher, 1942-1943
J. J. George, 1893-1895	L. S. Miller, 1943-
M. L. Pence, 1897-1899	

ST. MARK'S LUTHERAN CHURCH, LUMBERTON

A survey of this field was made by Mr. Ted Goins, a Lenoir Rhyne College student, during the summer of 1951, under the direction of the Board of American Missions. Worship services were begun here by Mr. Goins on June 10, that year, which he continued through August. Students from the Southern Seminary conducted Sunday services for two months.

On November 1, 1951, Rev. E. R. Lineberger, Sr., was called to this field as missionary developer, under the direction of the Synod and

the Board of American Missions. A church was organized on June 1, 1952, with fifty confirmed members, under the name of St. Mark's Lutheran Church. Pastor Lineberger was in charge of the service, and Dr. F. L. Conrad, President of Synod, preached the sermon for the occasion. The service was held in the chapel of the Stephens Funeral Home, on North Elm Street.

A lot for a church has been purchased at a cost of \$7,000 which is 196 x 210 feet in dimensions, and with the help of the Synod, the Brotherhood, and the Missionary Society of Synod, plans are in the making for a church building in the near future.

LIST OF PASTORS:

E. R. Lineberger, 1951

ST. MARK'S, MOORESVILLE

St. Mark's Church in Mooresville, Iredell County, N. C., is located on Main Street.

The first service here, leading up to an established Lutheran Church, was held on Sunday, December 8, 1907, by Rev. J. L. Morgan, Synodical Missionary of the North Carolina Synod. The service was held in the A. R. P. Church.

The congregation was organized on December 13, 1908, with 24 members by Missionary Morgan. The officers elected were: S. F. Ludwig and J. M. Goodman, Elders; W. G. Goodman and W. P. Carpenter, Deacons; and A. L. Starr, Sec.-Treas.

At the time the work was begun, the pastor lived in High Point where he was directing the establishment of a Lutheran Church. On October 1, 1909, he moved to Mooresville and devoted his energies to the mission here and at Landis.

The church lot was purchased in 1908, by the help of the Synod, for \$800.00. The church is a brick structure and was built by day labor at a cost totalling a little more than \$5,000.00. The brick work was begun on Thursday, April 28, 1910, and the church was practically completed in that year.

The first service held in the new church was on January 29, 1911. Pastor Morgan's text was Psalm 122:1. A Sunday School was organized on the same day with 63 members present. Dr. P. W. Troutman was elected Superintendent, and Mr. Floyd Smith was chosen Sec.-Treas. The first communion service held in the church was on Palm Sunday, April 9, 1911. Pastor Morgan closed his official work here May 28, 1911, and on June 19 moved to Raleigh to open a new mission church in that city.

St. Mark's was associated in a parish with St. Luke's at Bear Poplar for a year or two, and then with Trinity, Landis. But on January 1, 1921, this congregation called Rev. L. A. Thomas.

The first parsonage was built at the rear of the church. Then, in 1929, this building was converted into Sunday School usages, and the present brick parsonage was built, under the supervision of Rev. C. A. Phillips, at a cost of approximately \$8,000.00.

Encouraged by a special gift from Mr. Erastus Barger, a well-arranged Educational Building was constructed under the pastoral supervision of Rev. L. E. Blackwelder. The cornerstone was laid June 27, 1948, in charge of the pastor, assisted by President V. R. Cromer, Dr. J. L. Morgan, and Rev. C. A. Phillips.

A special service was held on November 28, 1948, celebrating the opening of the new building for services, and also the Fortieth Anniversary of the Congregation. This service was in charge of the pastor, Rev. L. E. Blackwelder, with a sermon by Dr. J. L. Morgan, who spoke from the text Deut. 2:7. The building cost \$52,000.00. Furnishing of the building was completed after Rev. E. L. Misenheimer became pastor.

LIST OF PASTORS:

J. L. Morgan, 1907-1911	C. A. Phillips, 1927-1933
I. E. Long, 1911-1916	L. E. Blackwelder, 1933-1948
L. A. Thomas, 1917-1922	E. L. Misenheimer, 1949-1951
G. H. L. Lingle, 1922-1927	L. E. Bouknight, 1952-

ST. MARK'S, ROWAN CO.

St. Mark's Church is located in Rowan County, about six miles west from Salisbury on the Mooresville highway. The church was first located about a mile south of the present church where the old graveyard is. The church was organized in 1879, with eighteen members, by Rev. J. C. Moser, while he was pastor at Mt. Moriah.

The first church was a frame building 30x45 feet which was built in 1880, and was dedicated on the first Sunday in October that same year. In 1923 a new location was secured on the main highway, and a large brick church was built. The cornerstone of the building was laid on September 30, 1923, by Pastor, Rev. J. S. Wessinger; Rev. W. G. Cobb and Rev. J. L. Yost. The first service held in the new church was on Sunday, at Thanksgiving time, in 1923 with the sermon by Pastor Wessinger. The church was dedicated October 11, 1931, by Pastor Enoch Hite, Rev. J. S. Wessinger, and the President of Synod.

From the time of its organization, this congregation had been in a parish with Mt. Moriah, but at the beginning of 1935, Rev. D. F. Swicegood became their first fulltime pastor. At the same time a new brick parsonage was built.

A parish building was constructed in 1951 at a cost of \$7,500.00.

LIST OF PASTORS:

J. C. Moser, 1879-1880	Enoch Hite, 1928-1931
Robert Cline, 1881-1890	Stu. O. G. Swicegood, 1931
D. J. Settlemire, 1890-1892	E. R. Trexler, 1931-1934
J. L. Deaton, 1892-1893	Dermont F. Swicegood,
D. J. Settlemire, 1893-1894	1935-1938
J. P. Miller, 1895-1901	Wade D. Yount, 1938-1940
J. L. Deaton, 1901-1903	W. B. Aull, Supply, 1940
D. I. Offman, 1903-1912	J. S. Wessinger, 1940-1947
C. H. Pence, 1912-1914	W. David Wise, 1948-1950
J. S. Wessinger, 1914-1928	J. A. Seaboch, 1950-

ST. MARTIN'S, CABARRUS CO.

St. Martin's Lutheran Church is located in Cabarrus County, about eight miles southeast from Concord.

It is not known when this church was first started. Rev. A. N. Marcard, while pastor of St. John's Church, Cabarrus County, 1797-1800, made repeated pastoral visits to the church at "Rake River (Rocky River)" and baptized quite a number of children and then recorded their names and baptismal records in the St. John's Church Record Book. This Rake River Church was undoubtedly St. Martin's as we know it now. The first baptism thus recorded by Pastor Marcard "In the church at Rake River" was for Henry Hegler, son of Philip Hegler and his wife, Magdalene Hegler, born August 24, 1797, and baptized December 31, 1797. Other baptisms are recorded, which show that a church was located here as far back at 1797. However, it appears that the church did not have a regular pastor for a number of years.

On November 16, 1819, one hundred and twenty acres of land were granted by Governor Branch of North Carolina to John H. Bost and Daniel Boger, Trustees for St. Martin's Lutheran Church. (See Register of Deeds, Book 44, page 509.)

Their first church of which we have any record was a log building which stood on the east side of the road, a little north from the present building. A second frame church was built after a number of years, which is still in use by the congregation. We do not know when it was built, but it was remodeled in 1938, under the leadership of Rev. J. C. Dietz, D.D. A basement was excavated, a new roof put on, the entire building brick veneered, and the interior completely renewed.

Also new pews and other furniture were installed. The building and its furnishings were dedicated June 4, 1939, by Pastor Dietz, Rev. W. J. Boger, D.D., and the President of Synod. This was the home church of Dr. Boger.

A new brick parsonage was built near the church in 1950.

We do not find any records of the first pastors, except Rev. David Henkel and Rev. Adam Miller who visited the congregation on June 8, 1821, and held a communion service, when forty-six members communed. Their first regular pastor was Rev. A. J. Fox, M.D. The present pastor is Rev. Luther Sloop.

LIST OF PASTORS:

A. N. Marcard, Supply, 1797-1800	H. L. Seagle, 1907
David Henkel and Adam Miller, Sr., 1821	L. D. Miller, 1909-1917
A. J. Fox, 1838-1841	D. L. Miller, 1919-1921
C. G. Reitzel, 1843-1846	E. K. Counts, 1922-1925
J. R. Moser, 1847	H. W. Jeffcoat, 1926-1929
Timothy Moser, 1848-1887	James E. Walker, 1930-1935
Henry Goodman, 1887	J. C. Dietz, 1936-1942
J. P. Price, 1888-1901	W. H. Dutton, 1943-1947
W. H. Little, 1901	J. S. Wessinger, 1947-1949
J. F. Deal, 1902-1905	C. K. Rhodes, Supply, 1950
	Luther R. Sloop, 1950-

ST. MARTIN'S, MAIDEN

St. Martin's Church is located in the town of Maiden, in Catawba County. The church was organized November 26, 1893, by Rev. W. P. Cline, with thirty-two charter members. Officers elected were: J. F. Rabb and M. R. Bost, Elders; and R. A. Rudisill and L. E. Rabb, Deacons. At first, services were held in the old Schrum School House, but later in neighboring churches.

Work was started on the church building in 1894 and was completed in 1895 at a cost of \$7,000.00. The church was dedicated in 1896 by Pastor Cline and Dr. R. A. Yoder. A building was purchased in 1912 for a parsonage, then in 1919 a lot for a parsonage by the side of the church was bought, and a building erected at a cost of \$5,000.00. Work was begun on a new Educational Building in November, 1925, under Rev. C. R. Patterson's leadership, which was completed in 1926 at a cost of \$7,500.00. The main church was remodeled and a tower erected in 1940, and in 1943 new pews and chancel furniture were installed.

St. Martin's congregation went on a self-sustaining basis in 1947, under the leadership of Rev. J. E. Walker.

LIST OF PASTORS:

W. P. Cline, 1893-1898	W. D. Wise, 1918-1921
R. A. Yoder, 1898-1900, 1901-1905	C. R. Patterson, 1922-1926
J. L. Cromer, 1900-1901, 1905-1913	J. L. Norris, 1927-1937
F. M. Speagle, 1914-1917	A. W. Lippard, 1938-1942
	James E. Walker, 1942-1951
	Corley Lineberger, 1951-

ST. MARTIN'S, STANLY COUNTY

St. Martin's Church is located in Stanly County, about halfway between Albemarle and Oakboro. Records show that Rev. David Henkel held services for the "Group in Montgomery County," (this was Montgomery County then) in the year 1822 in Jacob Efird's home and administered communion to thirty members. It is believed that Pastor Henkel organized the congregation at that time. The name, St. Martin, was chosen in 1828. The first church was built of logs, with a balcony and a high pulpit. This building was later removed and re-constructed for a barn on Mr. Arthur Efird's farm.

The second church was a frame building, erected about 1860. It had two doors in the front, each leading into an aisle. At first, the pulpit was placed between the two doors, but was later moved to the other end of the building, and the pews were reversed.

Agreeable to all concerned, St. Martin's, in 1902, was transferred from the Tennessee Synod to the North Carolina Synod. Rev. H. M. Brown was called as pastor, and in 1908 a new brick church was built. This building was completed in a short time and was dedicated by Pastor Brown and others.

Their new Educational Building was constructed in 1949 while Rev. J. S. Wessinger was pastor. Their first parsonage was located about a mile west from the church. It was built about 1898 while Rev. J. P. Price was pastor. It was destroyed by fire October 16, 1911, but was soon rebuilt. Then in 1914 this building was sold and a new parsonage was built near the church. This building was completely renovated in 1951.

LIST OF PASTORS:

David Henkel, Occasional Supply, 1820-1828	Vacant, 1863-1865
Henry Goodman and Nehemiah Bonham, Occasional Supply, 1831-1832	D. S. Henkel, 1865-1867
Nehemiah Bonham and Adam Miller, Occasional Supply, 1832-1838	Timothy Moser, 1867-1888
	J. P. Price, 1888-1900
	W. H. Little, 1901
	H. M. Brown, 1902-1912
	J. A. L. Miller, 1914-1919
	B. S. Brown, Sr., 1920-1921

A. J. Fox, 1838-1842	E. K. Counts, 1922-1925
J. W. Hull, 1842-1847	H. W. Jeffcoat, 1926-1929
Adam Efird, 1848-1850	James E. Walker, 1930-1935
Daniel Efird, 1850-1854	J. C. Dietz, 1936-1942
C. Moretz, Jr., 1855	W. H. Dutton, 1943-1947
Timothy Moser, 1846-1859	J. S. Wessinger, 1947-1950
E. E. Smyer, 1860-1863	J. E. Smith, 1951-1952
	B. D. Castor, 1953-

ST. MATTHEWS, CALDWELL CO.

St. Matthews Church is located five miles east from Granite Falls in Caldwell County. It was organized September 18, 1911, at the home of Catherine and Barbara Clay, near the present church location, with fifteen members by Rev. A. L. Boliek. Mr. and Mrs. D. M. Henkel gave a deed for a church lot at that same time. For some time services were held in the Sherrill School House near the present church.

The church is a frame structure and was built in 1912-1913. It was dedicated May 11, 1918, by Rev. A. L. Boliek; Dr. A. R. Beck, who preached the sermon; and Pastor W. A. Deaton. The building has recently been greatly improved and redecorated.

LIST OF PASTORS:

A. L. Boliek, 1911-1916	C. O. Lippard, 1930-1932
W. A. Deaton, 1917-1919	R. M. Carpenter, 1932-1943
F. L. Conrad, 1919-1921	R. B. Sigmon, 1943-1949
J. J. Bickley, 1922-1925	J. K. Cobb, 1949-1950
P. C. Sigmon, 1925-1929	R. M. Carpenter, Sup., 1950-

ST. MATTHEW'S, DAVIE CO.

St. Matthew's Church is located in Davie County, six miles south of Mocksville. The church was organized in 1839 by Rev. Benjamin Arey. The number of members is not given, but a petition from the church to Synod the next year was signed by forty-three members. The church was received by Synod in 1840.

Their first church was a log building 36x50 feet, which was probably built about 1840; however, it was not dedicated until 1882 by Rev. H. M. Brown, pastor. The building was enlarged while Rev. R. L. Brown was pastor. The present building appears to be a frame structure, or else the old building has been weatherboarded and ceiled.

LIST OF PASTORS:

Benjamin Arey, 1840-1845	T. C. Parker, 1908-1913
J. Crim, 1845-1861	V. R. Stickley, 1915-1920
W. Kimball, 1861-1866	E. F. Troutman, 1926-1929
W. R. Ketchie, 1866-1882	C. F. Kyles, 1929-1932
H. M. Brown, 1882-1886	R. H. Kepley, 1932-1935
R. L. Brown, 1888-1892	O. G. Swicegood, 1935-1937
E. P. Parker, 1892-1893	H. A. Kistler, 1937-1938
H. E. H. Sloop, 1894-1896	C. A. Misenheimer, 1938-1939
W. Kimball, 1896-1898	J. D. Stoner, 1939-1944
B. S. Brown, Sup., 1898-1899	L. R. Sloop, 1948-1950
R. A. Helms, 1899-1902	J. J. Smith, 1951-
L. P. Boland, 1904-1908	

ST. MATTHEW'S CHURCH, KINGS MOUNTAIN

St. Matthew's Lutheran Church in Kings Mountain is located on the corner of Piedmont and Ridge Streets. This church was organized in 1876 with thirteen charter members, by Rev. J. R. Peterson. The service was held in a school building on the corner of Piedmont and King Streets, where the Jacob S. Mauney Memorial Library Building now stands. Most of the members came from St. Mark's Church in Gaston County.

During 1878-1879 the first unit of the church plant was constructed. The cornerstone of the building was laid September 7, 1878, by Pastor Peterson. The building was completed in 1879, and was dedicated by Rev. A. J. Fox and Rev. M. L. Little. Services were held in a school building, where the central school is now located, until the church was ready for occupancy.

In 1904, the congregation remodeled the old building, by constructing a chancel and a vestry room, and by adding Sunday School rooms. This was done while the congregation was without a regular pastor, however Student John D. Mauney, a son of the congregation, supplied the church during that time. The remodeled church was dedicated September 3, 1905, by Rev. J. C. Moser, D.D. In 1906 four other class rooms were added.

Dr. C. K. Bell resigned as pastor in 1918, and was succeeded by Dr. H. B. Schaeffer in 1919. On April 4, 1921, the cornerstone was laid for a new Educational Building, in charge of Pastor Schaeffer, with Dr. R. B. Peery preaching the sermon. This building was completed and opened for services on November 13, 1921, with the sermon by Dr. C. K. Bell.

The remodeled church was rededicated on Sunday, June 10, 1923, by Pastor Schaeffer and Rev. J. D. Mauney, and the new Educational

Building was consecrated on the following Sunday, by Dr. Schaeffer and the President of Synod, who preached the sermon. Other units were added to the Sunday School department a few years later.

During the services of their Fiftieth Anniversary Celebration, held on June 21, 1925, four surviving charter members of the congregation announced that provision had been made in their respective wills for a combined bequest of \$37,000.00 for a new church.

St. Luke's Church, which was organized in 1895 by Dr. L. A. Bikle, then pastor of St. Matthew's Church, decided in 1950 to disband, and many of their members moved their membership to St. Matthew's. Then, in 1951, a number of St. Matthew's members helped to organize a new church in a suburban section of the city, under the name of Resurrection Lutheran Church.

About the time the present pastor, Dr. W. P. Gerberding, came to this parish, a new brick parsonage was constructed, in place of the old frame structure, and was occupied in October of 1951.

Soon after Dr. Gerberding became pastor of St. Matthew's, the congregation decided to build a new \$200,000.00 church. The last service in the old building was held October 26, 1952.

LIST OF PASTORS:

J. R. Peterson, 1876-1879	A. M. Huffman, 1924-1929
N. Aldrich, 1880	C. K. Derrick, 1930-1935
W. P. Cline, Supply, 1880-1881	L. Boyd Hamm, 1935-1940
J. B. Fox, 1881-1883	H. G. Fisher, 1940-1944
A. J. Fox, 1884	W. H. Stender, 1945-1950
L. A. Bikle, 1884-1904	Student Raymond Bost and
C. K. Bell, 1905-1918	W. T. Nau, Supply, 1951
H. B. Schaeffer, 1919-1923	W. P. Gerberding, 1951-

ST. MATTHEW'S, ROWAN CO.

St. Matthew's Church is located in Rowan County, ten miles east from Salisbury on the Bringle Ferry Road. This church was organized on Sunday, April 15, 1838, by Rev. Benjamin Arey, who at that time was pastor of several churches in Davidson County. Rev. Arey visited this community and held a communion service, when thirty-three communed, on March 1, 1838. Then, on March 3rd, he confirmed a class of twenty-five. Meanwhile, twenty young people from the community attended catechetical instruction for two weeks at Organ Church by Rev. Henry Graeber, pastor of Organ congregation and were afterwards confirmed as members of St. Matthew's Church.

We do not have a charter membership list; however, it is most likely that the congregation was at first made up of those listed at the communion service on March 1 and the class confirmed on March 3,

together with the group that was catechised by Pastor Graeber. The first baptismal record is for Michael Bame, son of Samuel and Anna Bame which was administered in a barn on April 16, 1838, by Rev. Mr. Arey.

For several years before a church was built, the congregation worshiped at different places—sometimes in Abram Hill's barn, half a mile east of where the church now is; at other times under a walnut tree in Mr. Hill's yard, and at other times at Rufty's mill near where the bridge now is on Second Creek. Finally, on February 21, 1845, John and Anna Wilhelm sold to the church three acres of land for \$10.00 for church purposes; hence, the church was for many years called Wilhelm's Church.

The first house of worship built on this lot was a frame structure with a gallery on three sides and a high pulpit in the north end. It stood across the road in what is now a part of the graveyard. This church was dedicated on July 27, 1845, by Rev. J. D. Scheck, Rev. S. Rothrock, D.D., and Rev. Benjamin Arey. Rev. Joseph A. Linn, then pastor of this church, was ordained at the same service. St. Matthews was then in a parish with St. Paul's and Luther's Church.

On April 12, 1882, the cornerstone was laid by Rev. Samuel Rothrock and their pastor, Rev. H. T. Strohecker. This is a frame structure, originally 40 x 60 feet, but in 1924 transepts were added while Rev. Clark was pastor. A tower was built in 1910, Rev. W. C. Buck being pastor.

Two Sunday School wings were constructed in 1951, under Rev. D. F. Johnson's leadership, and the interior of the church refinished. Their first parsonage was built in 1889, about a mile west of the church. The new one was built in 1934, near the church.

This was the home church of Rev. J. L. Morgan, first fulltime President of the Synod, of Rev. P. J. Bame, Rev. John L. Morgan, Rev. J. D. Stoner, and Rev. W. G. Boggs

This congregation has been connected with different churches in parish relationships, but was with St. Peter's church longer than with any other one. Then, in 1947, each of these churches mutually agreed to call and support a full time pastor. Rev. D. F. Johnson was then called as full time pastor of St. Matthew's.

LIST OF PASTORS:

Benjamin Arey, 1838-1841	W. P. Huddle, 1893-1896
J. D. Scheck, 1841-1843	W. B. Oney, 1897-1898
Joseph A. Linn, Sr., 1844-1864	E. W. Leslie, 1899-1902
William Artz, 1864	F. M. Harr, 1903-1905
Whitson Kimball, 1864-1865	C. Diefendorf, 1905-1907
L. C. Groseclose, 1866	C. K. Helland, 1908-1909
Samuel Rothrock, 1867	W. C. Buck, 1910-1913
Whitson Kimball, 1868	H. A. Trexler, 1914-1920
	G. H. Cooper, 1920-1923

R. L. Brown, 1869-1875
W. H. Cone, 1875-1877
J. A. Linn, Jr., 1877-1880
T. H. Strohecker,
1881-1885
H. A. Trexler, 1886-1892

B. M. Clark, 1923-1928
A. K. Hewitt, 1928-1932
F. P. Cauble, 1932-1938
Olin Swicegood, 1938-1947
D. F. Johnson, 1947-1952
R. F. Ludwig, 1952-

ST. MATTHEW'S, WILMINGTON

St. Matthew's Church is located on the corner of Seventeenth and Ann Streets in Wilmington. However, it was first located at 919 North Fourth Street, in a section of the city called Brooklyn.

This work was started when, in 1890, some of the members of St. Paul's Church, under the leadership of their pastor, Rev. F. W. E. Peschau, opened a Sunday School in a hall in that vicinity. A lot was purchased and a building 55x30 feet was soon constructed for the use of the new group. The cornerstone was laid March 30, 1891, by Pastor Peschau and Dr. G. H. Cox, president of Synod.

On March 21, 1892, the church was organized with ten members by Dr. Peschau, and Rev. G. D. Bernheim, D.D., was called as pastor. The newly constructed building, on which there was a debt of \$1500.00, was transferred to the new congregation. The debt was paid off over a period of years. Mrs. G. D. Bernheim, the pastor's wife, personally gave liberally to this cause. The church was dedicated, free of debt, April 29, 1906, by Pastor C. R. W. Kegley and Rev. W. A. Snider, pastor of St. Paul's Church. In 1909 a Sunday School annex was added to the building.

In 1922, while Rev. B. E. Petrea was pastor, a lot was purchased on the corner of Seventeenth and Dock Streets, on which the congregation planned to relocate its church. Then, in 1925, another adjoining lot was purchased. On January 12, 1941, fire damaged their church building, so it was decided to build a new church. Another lot was purchased on the corner of Seventeenth and Ann Streets, and soon a new brick church was constructed.

The new church was completed in record time, and was opened for worship services on February 22, 1942. The cornerstone was formally laid on that same afternoon, by their pastor, the Rev. Carl H. Fisher, followed by greetings from Dr. E. F. Keever, Rev. Geo. S. Bowden, and Rev. W. B. Freed.

The church was dedicated, free of all indebtedness, on February 25, 1945, by President J. L. Morgan, assisted by Pastor Fisher, and the following ministers: Dr. G. W. McClanahan, Dr. B. E. Petrea, Rev. E. K. Bodie—all three former pastors of this church—Dr. E. F. Keever, and Dr. W. B. Freed.

Back in 1905, a parsonage was built by one side of the old church, on Fourth Street, but, when it was decided to move, a house

for a parsonage was purchased near the new location of the church. After Rev. K. Y. Huddle became pastor in 1946, a house and lot were purchased on 17th Street, for a parsonage just across from the church.

LIST OF PASTORS:

G. D. Bernheim, 1892-1901	B. E. Petrea, 1921-1928
C. R. W. Kegley, 1901-1907	E. F. K. Roof, 1928-1929
G. S. Bearden, 1908-1909	E. K. Bodie, 1930-1939
H. E. Beatty, 1910-1912	Carl H. Fisher, 1939-1946
G. W. McClanahan, 1913-1921	K. Y. Huddle, 1946-

ST. PAUL'S, ALAMANCE CO.

St. Paul's Church is located in Alamance County on the old Trading Path, about two and one-half miles east of the Alamance Battle Grounds. It is not definitely known when this church was organized; however, it must have been about the same time that Lows and Frieden's were started. Dr. R. D. W. Connor says in his three-volume history of North Carolina that there were Lutheran churches on Haw River in 1745, but whether this was one of them, we cannot tell. Prof. J. B. Robertson, who was a son of Low's church, says it was organized not later than 1773 or maybe earlier. History spoke of itinerant ministers preaching here as early as 1759 and on to 1764. This seems to have been a union church with the German Reformed to about 1800, when the Reformed brethren withdrew and built a church of their own, while the Lutherans remained on the original grounds. The first two buildings were log structures; however, we do not know much about either of them. The third and present building is a frame church, about 30 x 40, which was erected about 1893. Sunday School rooms were added in 1941 while Rev. D. I. Offman was pastor. During the pastorate of Rev. P. G. Kinney a parsonage was acquired.

LIST OF PASTORS:

A. Nussmann, 1774-1789	S. Scherer, 1873-1876
J. G. Arends, 1775-1789	W. Kimball, 1877-1880
C. E. Bernhardt, 1789-1800	J. L. Buck, 1881-1888
Philip Henkel, 1800-1805	C. B. Miller, 1890-1893
L. Markert, 1805-1810	H. M. Brown, 1894-1902
Jacob Scherer, 1810-1828	R. R. Sowers, 1903-1905
D. J. Hauer, 1828-1829	C. M. Fox, 1906-1907
William Artz, 1830-1852	V. R. Stickley, 1909-1912
J. Greeson, Asst., 1834-1839	H. W. Jeffcoat, 1914-1922
S. Scherer, 1854-1858	D. I. Offman, 1922-1946
J. D. Scheck, 1859-1864	C. Lee Shipton, Supply, 1948-1949
L. Groseclose, Supply, 1865-1866	P. G. Kinney, 1949-
S. Rothrock, Supply, 1867-1868	
C. H. Bernheim, 1868-1872	

ST. PAUL'S, CATAWBA CO.

St. Paul's Church is located in Catawba County, about two miles west from Newton. It was at first called the "Dutch Meeting House," while Rev. Arends referred to it as the "South Fork Church."

This is one of the oldest churches in Catawba County. The deed for their land was made May 20, 1771; however, there is reason to believe the church was started a few years before land was purchased, possibly about 1768. The property was jointly owned by Lutherans and German Reformed.

The first house of worship was a small log building, and stood where a part of the graveyard is now. The second building, which is the present one, was built about 1808. The walls of this building are of large hewn logs, weatherboarded on the outside and ceiled inside. Some of the timbers of the old building were used in this one. Home-made nails were used in its structure. This building has a gallery, which originally was used by colored people. The building is rectangular in shape, with a door in each end and on one side. There was, at first, a high goblet-shaped pulpit, which was later replaced by a more modern one.

The first services conducted here were by visiting ministers, or by one or more of their laymen. Rev. Adolphus Nussman probably visited and ministered to these people soon after he came to America.

However, J. G. Arends is generally regarded as the first pastor of this congregation. He, like Pastor Nussman, first lived in Rowan County, but in 1785 moved to Lincoln County, and served all the Lutheran churches West of the Catawba River.

St. Paul's Church originally belonged to the North Carolina Synod, and may have taken part in the organization of that Synod in 1803. Then, after the Tennessee Synod was organized in 1820, a part of the congregation left the North Carolina Synod and united with the Tennessee Synod. In 1846, or possibly a little later, a part of the congregation withdrew from the Tennessee Synod and united with the newly organized body, called the Tennessee Synod Reorganized, under the leadership of Rev. Adam Miller, Jr., but later united with the Joint Synod of Ohio.

It should be noted here, that a part of the original St. Paul's Congregation remained associated with the North Carolina Synod, up to and beyond this time. In fact, the North Carolina Synod held its annual convention of Synod in St. Paul's Church in 1848. Now, when we remember that the Reformed congregation also shared in the ownership of the church property, and worshiped at stated times, in the same building, we need not wonder, if confusion existed.

In 1905, the Tennessee Synod Congregation built a house of worship of its own, at Startown, some two miles away, and relocated there. The name, St. Paul's Church, is retained, and the congregation

is a continuation of the church at the old location, connected with the Tennessee Synod. Meanwhile, the group that adhered to the North Carolina Synod continued in that relationship for a while, but later on discontinued as a separate congregation, and its members united with other Lutheran congregations in the surrounding community.

In course of time the Reformed brethren also withdrew and built a house of worship of their own which leaves Old St. Paul's in the hands of the American Lutheran Church, which is the successor of the Joint Synod of Ohio in that locality. The congregation is now erecting a new house of worship near the old building.

We are not sure of either the names or the dates of service of pastors for this congregation. However, it is believed that, up to the time the Tennessee Synod withdrew from that location, the following brethren served there:

LIST OF PASTORS:

J. G. Arends, 1785-1807	P. C. Henkel, 1849-1869
Philip Henkel, 1805-1807	J. M. Smith, 1870-1894
Philip Henkel, 1808-1814	J. A. Rudisill, 1895
Daniel Moser, 1815-1820	J. C. Moser, 1896-1897
David Henkel, 1820-1831	R. L. Fritz, 1897
Adam Miller, Jr., S., 1832	E. J. Sox, 1897-1899
Adam Miller, Jr., 1835-1846	F. K. Roof, 1900-1905
J. R. Moser	
C. G. Reitzel	} S., 1847-1848
P. C. Henkel	

ST. PAUL'S, CROUSE

St. Paul's Church is located in Lincoln County in the town of Crouse, N. C.

Judging from old land grants and by family traditions, German Lutheran families settled in this section long years ago.

For some time an old log school house, about a mile north from where Crouse now is, was used for occasional preaching services. Then, in the course of time, a small frame church 20 x 40 feet weather-boarded and ceiled, with boards set vertically, was built. This church was near the old school house and was called Ebenezer. Services were held here by different ministers among whom were Rev. Adam Miller, Jr., Rev. Geo. L. Hunt, and Rev. M. L. Carpenter. But it was found difficult to maintain regular services, as a number of the families had moved into other communities.

In the meantime, Rev. R. H. Cline, then pastor of St. Mark's Church a few miles away, began holding services in a school house

in Crouse in 1902, where a congregation was soon organized and a frame church built. This church was named St. Paul's and may be regarded as the successor or continuation of the old Ebenezer Church.

St. Paul's Church was received into the Tennessee Synod in 1904. For a number of years, it was in a parish of four churches in that area. It is now with Bethel and St. Marks, with the parsonage at Crouse.

On Sunday, April 28, 1946, the church was completely destroyed by fire. But, the congregation, under the leadership of Pastor L. Summie Miller, went right to work to build a new church. It was unanimously agreed to build on the main highway, by the side of the new parsonage. Ground was broken on March 1, 1949, by Pastor Miller, and on Sunday, November 19, 1949, the new church was opened for divine services by the pastor. This is a splendid building, the cost of which was about \$35,000.00.

A new parsonage was built by the Crouse Parish in 1938, while Rev. H. P. Barringer was pastor.

LIST OF PASTORS:

Ebenezer

Adam Miller, Occasionally, 1835-1853	B. L. Westenberger, 1891-1895
G. L. Hunt, 1853-1877	J. H. Wannemacher, 1895-1899
M. L. Carpenter, 1877-1891	George Derhammer, 1900-1902

St. Paul's

R. H. Cline, Supply, 1902-1903	J. J. Bickley, 1928-1932
E. H. Kohn, 1904-1909	H. P. Barringer, 1932-1940
J. C. Dietz, 1909-1915	W. N. Yount, 1940-1942
O. W. Aderholdt, 1916-1920	R. L. Fisher, 1942-1943
C. O. Lippard, 1920-1924	L. S. Miller, 1943-
F. M. Speagle, 1925-1928	

ST. PAUL'S, DURHAM

St. Paul's Lutheran Church in Durham is located on Chapel Hill Street and Yates Avenue.

This field was for a while included in the Synodical Missionary territory covered by Rev. J. L. Morgan, who was at that time located in Raleigh. When Pastor Morgan left Raleigh in 1919, to become President of Synod, Rev. A. M. Huffman succeeded him in the work at Raleigh and Durham.

The church in Durham was organized in the Y.M.C.A. rooms on March 4, 1923, by Pastor Huffman, with twelve members. About June 1, 1924, Rev. J. Lewis Thornburg became the first regular pastor of

this church. Under his direction the lot, with two dwelling houses, at Chapel Hill Street and Yates Avenue, was purchased for \$20,000.00.

The house on the rear of the lot was soon dismantled to make room for the first unit of their church, which was begun in 1928. The cornerstone was laid February 17, 1929, by the President of Synod and Pastor Thornburg. The church was completed, and on April 14, 1929, was opened for divine services. The sermon for this occasion was delivered by Rev. A. D. R. Hancher, D.D., of the Board of American Missions. President Morgan and Pastor Thornburg had charge of the services.

This church is constructed of stone, like that used at Duke University, Gothic architecture, and has a basement for educational purposes. The cost of the building and equipment, not counting the lot, was about \$30,000.00.

The two-story house on the front end of the lot was for a while used as a parsonage, but it was later torn down and parts of it used in constructing a new parsonage on the same ground at a cost of \$3,000.00. The front end of the lot was then leased for a filling station, to provide revenue for the church debt. After the debt had been reduced to around \$8,600.00, a loan was secured from the Board of American Missions by which the commercial loan was paid off.

The congregation assumed self-support January 1, 1943, and in 1944 special efforts were made, with the help of Synod, the Missionary Society, the Brotherhood, and the Luther League, to pay off the remaining debt.

The church was dedicated, free of debt, December 31, 1944, by the President of Synod; the Pastor, Rev. H. A. Schroder; and Rev. J. Lewis Thornburg.

St. Paul's has all the while kept open house for Lutheran students at Duke University. Also, for about fifteen years, her pastor conducted services for Lutheran Students in the State University at Chapel Hill. During World War II St. Paul's was host to thousands of servicemen from Camp Butner.

In 1950 a new parsonage was purchased, some distance from the church, and the old one was converted into a Parish House, to meet the Sunday school and social needs of the congregation.

LIST OF PASTORS:

A. M. Huffman, 1923-

P. C. Sigmon, 1930-1931

J. L. Thornburg, 1924-1930

H. A. Schroder, 1931-

ST. PAUL'S, HAMLET

St. Paul's Lutheran Church is located on the corner of Marlboro and Bauersfeld Streets in Hamlet, Richmond County, N. C.

This field was surveyed by Rev. C. V. Deal, then pastor at Monroe, N. C., and the first service was held by him on March 9, 1941.

Rev. Frank K. Efird succeeded Pastor Deal at Monroe, June 1, 1941, and continued services at Hamlet. The work was approved by the Board of American Missions.

The church was organized on Sunday afternoon, December 14, 1941, with 53 members by Pastor Efird, assisted by President Morgan. This service was held in the Presbyterian Church.

A lot 200x200 feet on Marlboro Street was purchased at a price of \$1,500.00 on a fifty-fifty basis by the congregation and the Synod.

On July 1, 1942, Rev. Roscoe B. Fisher was called as pastor, and immediately plans for a new church were worked out. Groundbreaking services were held November 16, 1942, and the building was completed by May 14, 1943, at a cost of over \$21,500.00. Formal opening services were held and the cornerstone laid on Sunday, July 25, 1943, under the direction of Pastor R. B. Fisher, assisted by President J. L. Morgan, Dr. C. L. Miller, Rev. Walter N. Yount, and Mr. H. E. Isenhour.

Rev. Mr. Fisher resigned this field in order to accept a call to St. Stephen's Church in Lenoir, N. C., in 1944, and Rev. R. B. Cuthbertson was called May 21, that year to the work at Hamlet. Soon after Pastor Cuthbertson came the remaining debt was paid, and the church was dedicated December 17, 1944, by Pastor Cuthbertson and the President of Synod.

Rev. Cuthbertson resigned during the spring of 1948, in order to take charge of a new mission at New Bern, N. C., and Rev. Marion Starr was called to St. Paul's, Hamlet, April 1, 1948.

About the time the church was being built, the congregation purchased a house and lot, across the street from the church, for a parsonage. This church assumed self support on January 1, 1951.

LIST OF PASTORS:

C. V. Deal, 1941	R. B. Cuthbertson, 1944-1948
F. K. Efird, 1941-1942	C. M. Starr, 1948-1952
R. B. Fisher, 1942-1944	

ST. PAUL'S, ROWAN CO.

St. Paul's Church is located in Rowan County, five miles south of Salisbury just off the old Concord road. The church was organized with seventeen members on March 30, 1830, by Rev. John Lentz, as a part of a union church where different denominations worshiped at different times.

The land for the church was given by Andrew Holshouser, hence the name "Holshouser's Church," as it was first called. The first church was a frame structure and erected about the same time the organiza-

tion was started. St. Paul's congregation was in a parish with Lutheran Chapel at China Grove from 1855 to 1882, with the pastor located at the latter place.

By 1866 the union arrangement of property ownership had been discontinued, and each denomination had its own house of worship; the Lutherans retaining the old property. A new brick church was started in 1868, and was completed in 1872. On June 1, 1872, the church was reorganized, following the completion of their new house of worship.. On July 21, 1872, the church was dedicated by their pastor, Rev. Whitson Kimball. A Sunday School was organized in 1873. In 1882 St. Paul's was in a parish with Bethel congregation, and the two congregations purchased a parsonage at Franklin, while Rev. C. A. Rose was pastor.

The church was enlarged in 1893 and was rededicated the next year by Pastor Rose and Dr. G. H. Cox. The parsonage was located at St. Paul's in 1916, being the larger congregation. In 1924, while Rev. C. E. Ridenhour was pastor, work was started on a new brick church, the cornerstone of which was laid September 24, 1924, by Pastor Ridenhour, Dr. G. H. Cox and the President of Synod. The building was completed in 1926, and the opening service was held on June 6 that year. The parsonage was completely destroyed by fire June 28, 1934, but was rebuilt of brick, nearer the church.

Their new church was dedicated, free of debt, on Sunday, May 30, 1937, by their Pastor Rev. G. H. L. Lingle and the President of Synod.

St. Paul's Church has sent fourteen young men into the Gospel ministry, and at the same time given of her sons and daughters to help build up other congregations; nevertheless, St. Paul's is today, one of our strongest rural churches.

LIST OF PASTORS:

John Lentz, 1830-1834	V. Y. Boozer, 1899-1907
S. Rothrock, 1835-1843	R. R. Sowers, 1907-1910
Benjamin Arey, 1843-1845	M. L. Ridenhour, 1911-1916
J. A. Linn, Sr., 1845-1855	E. C. Repass, 1917-1918
B. C. Hall, 1855-1859	C. E. Ridenhour, 1919-1928
J. L. Smithdeal, 1859-1860	W. H. Lefstead, 1929-1930
Whitson Kimball, 1861-1877	G. H. L. Lingle, 1931-1939
W. H. Cone, 1878-1880	H. P. Barringer, 1940-1952
B. S. Brown, 1881-1882	L. C. Bumgarner, 1952-
C. A. Rose, 1884-1899	

ST. PAUL'S, HARDIN

St. Paul's Church is located five miles north of Dallas in Gaston County, in the village of Hardin.

The church was organized September 20, 1896, with fourteen members by Rev. B. L. Westenberger. Officers elected were: J. F. Plonk, J. A.

Friday and F. R. Friday. Rev. Westenberger was chosen as pastor. Services were held in school buildings until a church could be built. The new frame church was completed by the first part of 1898. At a meeting held July 7, 1898, it was decided to apply for admission into the Joint Synod of Ohio, which was approved by that body. But in 1912 St. Paul's merged with the Church of the Resurrection and united with the Tennessee Synod.

In 1922, under the pastoral leadership of Rev. C. K. Rhodes, the congregation set itself to the commendable task of building a new brick church. The building is well designed with basement and classrooms for Sunday School work. It cost about \$40,000.00.

The new church was opened for divine services August 1, 1926, by Pastor C. K. Rhodes and the President of Synod. The cornerstone was laid on Saturday, September 15, 1934, by Pastor F. M. Speagle and Rev. J. Lewis Thornburg, and on the following Sunday, September 16, 1934, the church was dedicated by the President of Synod, Pastor Speagle, and Rev. C. K. Rhodes.

A modern brick parsonage was built in 1938.

During the years 1951 and 1952 an Educational Building was erected by the church. The cornerstone was laid May 4, 1952, by Pastor W. Leo Smith and the President of Synod. The cost of this building was \$40,000.00.

LIST OF PASTORS:

The following pastors served St. Paul's from 1897 to 1912: Rev. B. L. Westenberger, Rev. J. H. Wannemacher, Rev. G. A. Durhammer, Rev. J. M. Senter.

A. R. Beck, 1912-1917	B. E. Petrea, 1928-1932
C. E. Fritz, 1917-1919	F. M. Speagle, 1932-1947
C. N. Yount, 1919-1922	Stu. Ernest Lineberger,
J. L. Thornburg, Supply, 1922	Supply, 1947
C. K. Rhodes, 1922-1928	W. Leo Smith, 1947-

ST. PAUL'S, IREDELL CO.

St. Paul's Church is located in Iredell County, two miles east of Statesville on the Salisbury highway. The original location, however, was one mile west of the present church, on the outskirts of Statesville. The place is marked by the old graveyard. The church was organized May 3, 1840, with twenty-two members by Rev. Benjamin Arey. Officers elected were: Henry Lentz, Andrew Rickart, Elders; and David Lentz, Moses Raymer, Deacons.

The first church was a frame building 40 x 60 feet. The framing timber was hand hewn, but the finishing lumber was purchased elsewhere. It was built in 1841.

About 1885, Mr. and Mrs. J. W. Bost deeded two acres of land, on the Salisbury highway to St. Paul's church officials, on which to build

a new church. Under the pastoral leadership of Rev. H. M. Brown, the old church building was dismantled and the framing used in building the present church. Much of this work was done by members of the congregation. The church was soon finished and was dedicated in 1886 by Pastor Brown.

In 1940, the present building was completely remodeled and Sunday School rooms were added to the rear of the building. This was carried out under the leadership of their pastor, Rev. W. H. Dutton.

During 1952 their church lawn was improved, a deep well drilled, and an Educational Building is in process of construction.

For a long while St. Paul's was associated with the Troutman parish, but in 1950, after a short supply, Rev. W. B. Aull was called as full time pastor.

LIST OF PASTORS:

Benjamin Arey, 1840-1846	George S. Diven, Supply, 1895
W. H. Funk, 1846-1847	B. S. Brown, 1896-1899
J. B. Anthony, 1847-1849	R. A. Helms, 1899-1902
B. N. Hopkins, 1849-1852	V. C. Ridenhour, 1902-1905
W. G. Harter, Supply, 1852	R. R. Sowers, 1906-1907
S. Scherer, 1852-1855	C. R. Pless, 1907-1908
John Swicegood, 1855-1856	H. W. Jeffcoat, 1909-1912
Paul Kistler, 1856-1857	T. C. Parker, 1913-1915
W. Gerhardt, Supply, 1859	C. Norman and John L.
J. A. Linn, Supply, 1860	Morgan, Supply, 1915-1916
J. D. Stingley, 1861-1862	John L. Morgan, 1916-1928
J. L. Smithdeal, 1863-1865	P. D. Risinger, 1928-1930
J. S. Heilig and	R. H. Kepley, 1930-1932
Whitson Kimball, 1865	Roscoe Fisher, Supply, 1932
Paul Kistler, 1870	P. D. Risinger, 1932-1933
J. H. Fesperman, 1871-1874	O. G. Swicegood, 1932-1935
W. R. Ketchie, 1875-1879	P. E. Moose, 1935-1938
J. B. Anthony, 1880-1882	J. L. Thornburg, Supply, 1938
H. M. Brown, 1882-1887	W. H. Dutton, 1939-1943
Whitson Kimball, 1888-1889	R. M. Carpenter, 1943-1949
T. H. Strohecker, 1889-1890	W. B. Aull, 1950-
D. W. Michael, 1891-1895	

ST. PAUL'S, NEWTON

St. Paul's Church is located in Catawba County, at Startown, two miles southwest of Newton. The original location of this church is two miles directly west of Newton where the St. Paul's of the American Lutheran Church is located.

St. Paul's Church at Startown is a continuation of the old St. Paul's, which was organized about 1768 or 1770. A division arose in that church in 1845 when a part of the congregation withdrew from

the Tennessee Synod and later united with the Ohio Synod, now the American Lutheran Church. But a large group remained faithful to the Tennessee Synod. This group of the Tennessee Synod continued to worship in the old St. Paul's building until 1905 when, under the leadership of Rev. F. K. Roof, a lot was secured and a new frame church was built at Startown. Hence we deem it historically correct to say that St. Paul's Church at Startown was first organized at the old location about 1768 or 1770.

The first building at the old place was a small log structure. But in 1808 a new church was built. This too was a log house, which was weatherboarded and ceiled. It is still used by the American Lutheran congregation.

St. Paul's house of worship at Startown was built in 1905. It was destroyed by fire November 26, 1922, while Rev. W. J. Boger, D.D., was pastor. The following year a brick building was erected with a full basement and Sunday School rooms, and the first service was held on December 24, 1923. The cornerstone was laid May 5, 1924. It was dedicated on July 28, 1929, by the President of Synod and the Pastor, Rev. S. L. Sox.

Up to the year 1944 St. Paul's was in a parish with other churches, but at the beginning of the pastoral service of Rev. Glenn A. Yount the congregation assumed the fulltime support of its pastor.

In 1947, when Rev. Glenn A. Yount was pastor a nine-room parsonage was built at a cost of \$14,600.00.

LIST OF PASTORS:

J. G. Arends, 1785-1807	J. C. Moser, 1896-1897
Philip Henkel, Asst., 1805-1807.	R. L. Fritz, 1897
Philip Henkel, 1808-1814	E. J. Sox, 1897-1899
Daniel Moser, 1815-About 1820	F. K. Roof, 1900-1912
David Henkel, 1820-1831	B. L. Stroup, Supply, 1913
Philip Henkel, Adam Miller, and George Easterly, Supply, 1832	A. L. Bolick, 1913-1916
Adam Miller, Jr., 1835-1846	C. I. Morgan, Supply, 1917
J. R. Moser, C. G. Reitzel, and P. C. Henkel, Supply, 1847-1848	J. P. Price, Supply, 1918
P. C. Henkel, 1849-1869	W J. Boger, 1918-1927
J. M. Smith, 1870-1894	E. J. Sox, Supply, 1928
J. A. Rudisill, 1895	S. L. Sox, 1929-1932
	J. C. Dietz, 1932-1935
	P. L. Miller, 1936-1944
	G. A. Yount, 1944-1948
	Hugh Kepley, 1949

ST. PAUL'S, WILMINGTON

St. Paul's Church is located on the corner of Sixth and Market Streets in Wilmington. The church was organized in the old Presbyterian church on South Front Street on May 31, 1858, with fifty-eight

members by Rev. Joseph A. Linn, then President of the Synod, and Rev. G. D. Bernheim, D.D. The following officers were elected: N. Bremer and A. Adrian, Elders; and W. Koch and H. Rehder, Deacons.

The Session House of the Protestant Episcopal Church was rented where services were held until 1861, when the vestry room of their new building was open for services. Two adjoining lots were purchased, one in 1859, and the other in 1860, thus securing the fine location where their church stands.

The new church was started in 1860, and on September 6th the cornerstone was laid. The building was under cover by the end of that same year. The building was 40 x 60 feet with a steeple 125 feet high, and the vestry room was 16 x 30 feet. The North Carolina Synod met here in 1861.

Everything moved along in fine order with the hope of soon enjoying the use of a completed church. Then the war between the states started, which caused all further work on the church to be suspended. In 1862, their Pastor, Rev. J. H. Mengert, resigned and they were left without a shepherd at a time when one was most needed. In 1865 Federal troops took possession of the church and destroyed everything inside of the building. The walls and roof only were left standing. This discouraged some of the members so that they were ready to disband. Fortunately, Rev. G. D. Bernheim learned of their situation and made a trip to Wilmington and encouraged them to finish their church. Thus the building was completed by July 1869 and was dedicated August 22, 1869, by Rev. G. D. Bernheim, Rev. C. H. Bernheim, Rev. L. Muller, and Rev. W. A. Julian.

A parsonage was built in 1870 on a lot adjoining the church property. In 1884, they completed their Luther Memorial Building for Sunday School and Parochial School, but it was destroyed by fire in 1894. It was rebuilt right away. Dr. A. G. Voigt was pastor here 1898-1903.

The church was enlarged in 1906 by adding transepts, and on September 15, 1907, a rededication service was held. A new Educational Building, three stories high, was constructed in 1940-1941 under the pastoral leadership of Rev. W. B. Freed. This building was dedicated October 19, 1941, by Pastor Freed, Dr. E. F. Keever, Rev. Carl H. Fisher, and the President of Synod.

LIST OF PASTORS:

John H. Mengert, 1858-1862	W. A. Snyder, 1904-1912
Vacant, 1862-1869	F. B. Clausen, 1912-1918
G. D. Bernheim, 1869-1881	John C. Seegers, 1918-1921
F. W. E. Peschau, 1882-1892	Edwin F. Keever, 1922-1937
G. D. Bernheim, Supply, 1892	Walter B. Freed, 1937-1948
K. Boldt, 1893-1897	J. F. Davis, 1948-
A. G. Voigt, 1898-1903	

ST. PETER'S, CATAWBA

St. Peter's Lutheran Church is located in the Oxford Ford section of Catawba County. The deed for the church land was made in 1827, however it is thought the church was organized some years prior to that time. The cornerstone of the old church bears the date 1825, and the first baptism record is August 28, 1825. Rev. C. O. Smith, who prepared a brief history for this church at a cornerstone laying service in 1949, thinks the church may have been started by Rev. R. J. Miller, one of the four pastors who organized the North Carolina Synod in 1803. If that be so, then the organization took place sometime prior to 1821, for Rev. Miller discontinued his work with the Lutheran Church in that year.

Be this as it may, the congregation itself feels sure the organization was effected not later than 1825, and on the basis of that belief celebrated its 125th anniversary in the year 1950. St. Peter's was connected with the Tennessee Synod until 1897, after which it united with the Missouri Synod. Its first house of worship was a log building. The second church was a frame structure, erected in 1873. Their present large brick building was dedicated in 1940. Two of our early Lutheran ministers are buried at this church—Rev. P. C. Henkel and Rev. C. G. Reitzel. Pastors who served this church in connection with the Tennessee Synod, so far as we know, were:

LIST OF PASTORS:

Daniel Moser, 1825-1839	No pastor, 1862-1865
C. G. Reitzel, 1839-1849	J. M. Smith, 1865-1876
Timothy Moser, 1949-1856	P. C. Henkel, 1877-1889
J. M. Smith, 1856-1862	Uncertain, 1889-1897

ST. PETER'S, ROWAN CO.

St. Peter's Church is located in Rowan County, three miles east of Rockwell. According to Bernheim's History of the Lutheran Church in the Carolinas, page 244, a small hickory log church was built here in 1745 by Lutherans and German Reformed. But, after some years, church homes were established elsewhere, and the log building was no longer used, but allowed to decay.

Then, about 1830, a small group of Lutherans of the Tennessee Synod organized a congregation here, which was first called the Krauth Memorial Lutheran Church. On May 12, 1832, a three-acre tract of land was purchased from Jacob Fulenwider for \$12.00, on which a frame church 30 x 40 feet was built. The building was closed in, but the interior was left unfinished.

In 1855, Rev. Joseph A. Linn, and Samuel Rothrock, D.D., began holding services here, and a congregation of the North Carolina Synod was organized. Meanwhile the church building was completed, with

gallery on three sides, and a high pulpit. In 1858 the congregation was received into the North Carolina Synod and the name was changed to St. Peter's. This church stood in what is now the new part of the graveyard.

On April 7, 1883, the cornerstone of a new church was laid. This also is a frame building, originally about 40 x 60 feet. It was completed and dedicated June 29, 1884, by the pastor, Rev. T. H. Strohecker, and Rev. J. B. Davis, D.D., during a meeting of Conference. Transepts were added to the building in 1924, while Rev. B. M. Clark was pastor.

The congregation was, for many years, in a parish with St. Matthew's, but in 1947 these churches became self-supporting.

A hut 30 x 60 feet was built in 1947, and in 1948 a new parsonage was built, while Rev. Paul L. Morgan was pastor.

LIST OF PASTORS:

J. R. Moser, 1836	W. B. Oney, 1897-1898
Jacob Killian, 1837-1838	E. W. Leslie, 1899-1902
H. Wetzel, 1839	R. L. Brown, Supply, 1903
J. Stirewalt, 1840	F. M. Harr, 1903-1906
J. W. Hull, 1842-1845	J. A. Linn, Jr., 1907-1909
Adam Efird, 1847-1853	H. A. Trexler, Supply, 1909-1910
J. A. Linn, 1853-1855	W. C. Buck, 1910-1913
S. Rothrock, 1855-1868	H. A. Trexler, 1914-1920
S. Scherer, 1868-1870	G. H. Cooper, 1920-1923
W. H. Cone, 1871-1877	B. M. Clark, 1923-1929
J. A. Linn, Jr., 1877-1880	A. K. Hewitt, 1929-1932
T. H. Strohecker, 1881-1885	F. P. Cauble, 1932-1938
H. A. Trexler, Supply, 1885	O. G. Swicegood, 1938-1847
S. Rothrock, Supply, 1885-1886	E. A. Dasher, Supply, 1947
H. A. Trexler, 1886-1892	Paul L. Morgan, 1948-1949
W. P. Huddle, 1893-1897	E. A. Dasher, 1950-

ST. STEPHEN'S, GOLD HILL

St. Stephen's Church is located in Cabarrus County, three miles west of Gold Hill on the Mt. Pleasant road. This work was started in 1837, when six leading citizens of this community—John Peck, John Lentz, Solomon Nussman, Peter Troutman, Henry Barringer, and George Culp—met in a schoolhouse near where the church now stands and decided to build a church in this vicinity. So, St. Stephen's Church was organized December 25, 1837, under the direction of Rev. P. A. Strobel with thirty-two members. The organization was effected in the home of John Peck, one mile west from the present church site. Officers elected were: John Lentz, John Peck, Elders; and Solomon Nuss-

man and Charles Barringer, Deacons. John Peck resigned and Henry Lentz was elected in his place. Solomon Nussman was a grandson of the Rev. Adolph Nussman, the first Lutheran minister located in North Carolina.

Their first church was located across the road, where the cemetery is now. Soon after Rev. Whitson Kimball became pastor in 1880, plans were worked out for a new church. The building is a frame structure, and it was completed in 1882. The North Carolina Synod met here, in the new church, in 1883, and the building was dedicated at that meeting. This meeting marked the 400th year of Luther's birth.

A belfry was added while Rev. G. H. L. Lingle was pastor, and Sunday School rooms were built in 1925, while Rev. J. A. Yount was there. New pews and other furnishings were installed and the entire church was refinished in 1937 for the Centennial celebration, under Rev. Dutton's leadership. The congregation recently built a recreational building, and now plans are in the making for a new parsonage to be located near the church.

LIST OF PASTORS:

P. A. Strobel, 1837-1843	W. A. Dutton, 1900-1907
Samuel Rothrock, 1844-1855	H. E. H. Sloop, 1907-1909
J. A. Linn, 1856-1863	G. H. L. Lingle, 1910-1914
L. C. Groseclose, 1865-1866	C. M. Fox, 1914-1916
R. L. Brown, 1867-1873	M. L. Ridenhour, 1917-1919
W. R. Ketchie, 1873	M. L. Kester, 1920-1921
P. A. Strobel, 1874-1875	E. K. Bodie, 1921-1924
S. Rothrock, 1876-1879	J. A. Yount, 1924-1926
Whitson Kimball, 1880-1885	W. H. Dutton, 1927-1938
A. D. L. Moser, 1886-1887	C. A. Misenheimer, 1939-1943
G. H. Cox, 1888-1894	G. A. Miller, 1944-1950
P. H. E. Derrick, 1895-1897	G. C. Cruse, 1951-
G. A. Riser, 1898-1899	

ST. STEPHEN'S, HICKORY

St. Stephen's Church is located in Catawba County, on the Springs Road, one mile east of Hickory. Occasional preaching services were held in the home of Mrs. John Miller, and at other places in the community, by Rev. David Henkel for some years before there was a church here. A congregation was organized by Rev. Daniel Moser in the year 1837, and a church erected the following year. This church stood a short distance to the east of the present St. Stephen's. It was constructed of hewn logs with a gallery floored with loose boards. The seats were made of slabs, with legs for support but no backs. It is said that no provision was made to heat the building. David Yount, who was living when the present St. Stephen's Church was dedicated, and Lee Bostian Bolch, cut the first tree for this first church.

The land for the church was given by Frederick Miller, who requested that it be called "Miller's Church."

In the year 1845, a disturbance arose in the Tennessee Synod over the conduct of one of the pastors, which occasioned a number of members of this congregation to withdraw and form a new congregation, which later united with the Ohio Synod.

Rev. P. C. Henkel became pastor here, a second time, after rendering chaplaincy service in the Civil War, and led the congregation in building a new church. This was a joint undertaking by the two groups worshipping there. The building was an octagon shaped structure, which stood near the road, almost opposite from the present Miller's Church. But when they got ready to dedicate the new church, the two congregations could not agree on a name. Those that had left the Synod wanted to retain the name Miller's, but the ones who remained loyal to the Tennessee Synod wanted it changed to St. Stephen's. So the church was dedicated, in 1868, as St. Stephen's Lutheran Church. But a few days later the other group dedicated it, as Miller's Church.

While Rev. A. L. Crouse was pastor, 1890-1903, another disturbance arose which occasioned a majority of the members to go with Pastor Crouse to the Missouri Synod—hence a third Lutheran Church in that same community.

While Rev. C. L. Miller, D.D., was pastor, the present St. Stephen's brick church, of the Tennessee Synod, was built. It was dedicated October 3, 1909, by Pastor Miller and Rev. J. A. Yount. In 1926-1927, while Rev. C. N. Yount was pastor, a new brick Educational annex was built at a cost of \$5,000.00.

A lot was given by Mr. and Mrs. A. D. Ekard, on which a new parsonage was built in 1948 at a cost of \$21,000.00. It was dedicated, December 31, 1950, by the President of Synod and their pastor, Rev. C. R. Patterson.

LIST OF PASTORS:

Daniel Moser, 1837-1839	J. A. Yount, 1905-1906
Adam Miller, Jr., 1839-1845	C. L. Miller, 1907-1910
Christian Reitzel, 1845-1849	J. D. Mauney, 1911-1914
P. C. Henkel, 1849-1864	E. J. Sox, 1914-1920
Henry Goodman, 1864	Enoch Hite, 1921-1924
P. C. Henkel, 1865-1873	C. N. Yount, 1925-1935
J. M. Smith, 1873-1877	R. H. Kepley, 1935-1943
P. C. Henkel, 1877-1890	C. W. Harbinson, 1943-1947
A. L. Crouse, 1890-1903	C. R. Patterson, 1947-
E. J. Sox, 1903-1905	

ST. STEPHEN'S, LENOIR

St. Stephen's Church is located on West Avenue in the town of Lenoir, the county seat of Caldwell County, and a leading furniture manufacturing center.

This church was organized in the year 1908 by Rev. W. A. Deaton, D.D., field missionary of the Tennessee Synod, with nine charter members. The organization took place in the home of Mr. and Mrs. L. E. Rabb. It may be of interest to note that the Rabb home is located where Rev. R. J. Miller once lived, who was one of the four Lutheran ministers to organize the Lutheran Synod of North Carolina. The lot for St. Stephen's Church was purchased in 1907, by a number of local interested Lutherans.

The present brick church, 40 x 60 feet in dimensions, was constructed during 1909-1910, under the pastoral supervision of Rev. J. A. Yount. The basement of the church was not completed, however, until 1923, while Rev. L. D. Miller was pastor. A Hammond organ and Deagan chimes, the gift of Mr. and Mrs. Herman Payne, were dedicated on April 18, 1937, by Pastor L. S. Miller.

Their first parsonage, which was a frame building, was bought in 1914 for \$1200.00. This property was later sold, and a new location secured on Beall Street, while Rev. R. B. Fisher was pastor, and a new parsonage was constructed in 1948, at a cost of \$18,000.00. This building is modern in both design and equipment.

The congregation is now gathering funds for a new church in a different location in the city.

Rev. C. S. King is the present pastor.

LIST OF PASTORS:

W. A. Deaton, 1908-1909	P. D. Risinger, 1924-1928
J. A. Yount, 1909-1911	L. S. Miller, 1928-1943
J. F. Deal, 1911-1915	R. B. Fisher, 1944-1952
W. J. Roof, 1915-1918	C. S. King, 1952-
L. D. Miller, 1918-1924	

ST. TIMOTHY, CATAWBA COUNTY

St. Timothy Lutheran Church is located in Catawba County, six miles east from Hickory, on the south side of the Southern Railroad. The congregation was organized on Sunday, November 6, 1887, by Dr. D. C. Huffman, at the residence of Andrew Holler. H. A. Herman, D. P. Miller, and J. A. Yount were elected officers. For lack of a

building, no further services were held for the newly organized group until February 5, 1888, at which time Rev. C. H. Bernheim preached, and was called as pastor.

Their first church was a frame structure, which was completed in 1888. The first worship service held in the completed building was on March 1 of that year. The first parsonage, which stood on the east side of the church, was built under the pastoral leadership of Rev. F. K. Roof.

St. Timothy was placed in a parish with Beth Eden, Newton, in 1916, and remained so until 1944, when it was mutually decided that each church should have a fulltime pastor. The present brick church was built under the pastoral leadership of Rev. A. R. Beck, D.D., at an approximate cost of \$14,000.00. The church was opened for worship services on June 6, 1926, with a sermon by Pastor Beck, who was assisted in the communion service by Rev. C. N. Yount.

The church was dedicated, free of debt, on January 4, 1931, by the pastor, Dr. Beck. The sermon was preached by President J. L. Morgan.

Their new brick parsonage on the Hickory highway, was built in 1945, under the leadership of Pastor F. Leslie Conrad, Jr., at a cost of around \$12,500.00. This parsonage was dedicated by the President of Synod, on December 17, 1950.

In 1951 their old reed organ was replaced by a Moeller Pipe Organ, which was dedicated that same year, the service being in charge of their pastor, Rev. J. L. Lackey. Money is now being raised for an educational building, and a well has been drilled.

LIST OF PASTORS:

C. H. Bernheim, 1888-1893	A. R. Beck, 1921-1942
J. P. Miller, 1893-1895	J. Wilford Lyerly and
J. L. Cromer, 1895-1899	Others, Supply, 1942-1944
F. K. Roof, 1900-1912	F. Leslie Conrad, Jr., 1944-1949
A. L. Boliek, 1913-1916	J. L. Lackey, 1949-
V. L. Fulmer, 1916-1920	

TRINITY, CABARRUS CO.

Trinity Church is located in Cabarrus County, five miles west of Kannapolis. The church was organized July 18, 1857, with nineteen members by Rev. John S. Heilig. Daniel Seaford was elected as Elder, and David Shulenberger was chosen as Deacon.

The congregation was placed in a parish with St. Enoch, where it remained until 1938, when it became self-sustaining.

The first building was a frame structure 30 x 40 feet, erected the same year in which it was organized. Some think it was a log building at first, but this is uncertain. It is generally understood that Daniel Fisher did the first work on the frame building.

In 1897, under the pastoral leadership of Rev. V. R. Stickley, a new brick church 40 x 60 feet was constructed. The cornerstone was laid July 17, 1897, by Pastor Stickley and Rev. J. Q. Wertz. The building was completed and dedicated November 7, 1897, by Pastor V. R. Stickley, who was at that time President of Synod; assisted by Rev. J. Q. Wertz; Rev. M. G. G. Scherer, D.D.; and Rev. H. N. Miller, Secretary of Synod.

On May 1, 1913 H. W. Ludwig gave this church \$2000.00 as an endowment fund.

In 1937 this congregation built a new parsonage on a lot donated for that purpose, near the church.

October 17, 1948, a groundbreaking service was held for a new Educational Building. This work has been carried out under the leadership of Pastor B. D. Castor. At the same time the nave of the church has been remodeled and redecorated.

LIST OF PASTORS:

J. S. Heilig, 1857-1866	G. H. Cox, 1908-1911
J. W. Barrier, 1866-1867	O. B. Shearouse, 1912-1917
A. D. L. Moser, 1868-1873	B. S. Dasher, 1918-1924
W. A. Julian, 1874-1878	L. P. Boland, 1924-1931
W. A. Lutz, 1880-1891	G. L. Barger, 1932-1940
V. R. Stickley, 1892-1903	K. Y. Huddle, 1941-1946
J. L. Morgan, 1903-1907	B. D. Castor, 1947-1953
C. M. Fox, 1908	

TRINITY, LANDIS

The first Lutheran service held in Landis was on March 20, 1904 in a school building. Rev. J. Q. Wertz read the Scripture lesson, Rev. D. I. Offman offered prayer, and Rev. J. L. Morgan preached the sermon from the text, Numbers 10:29. The above named neighboring pastors held services here occasionally, until more definite arrangements were made.

On July 9, 1907, Rev. Morgan, who had recently been elected Field Missionary, visited Landis, and plans were made for holding services one Sunday per month in the Methodist Church. At the Easter service, conducted on Sunday afternoon, April 11, 1909, by Rev. J. L. Morgan, an organization was effected with 32 members, to which nine others were added later, making 41. Officers elected were: Rufus Beaver and J. J. Barringer, Elders; J. R. Rice and A. L. Sechler, Deacons; G. O. Lipe, Secretary; F. E. Wright, Treasurer; J. C. Deaton, Solicitor of building funds.

A lot was secured on the corner of Mooresville Road and Zion Street, and a frame church was begun November 28, 1909, and completed in May 1910, at a cost of approximately \$2,000.00.

The Sunday School was organized on May 29, 1910, and the first preaching service was held in the church by Pastor Morgan on June 5, 1910. Pastor Morgan's last service as mission pastor was on Sunday, May 21, 1911. He then moved to Raleigh, as mission developer.

The church in Landis and Concordia congregation were now constituted a parish, and called Rev. B. S. Brown, D.D., Sr. as regular pastor. A parsonage was built in 1912 at a cost of about \$1,200.00. The church was dedicated August 3, 1913 by Dr. Brown and Missionary Pastor Morgan, who preached the sermon.

On March 6, 1927, it was unanimously agreed to build a new brick church. Groundbreaking services for the new building were held June 20, 1927, in charge of Rev. C. O. Lippard, pastor, assisted by Rev. J. L. Morgan, President of Synod. The name of the church was changed from Landis Lutheran Church to Trinity Lutheran Church. The cornerstone was laid August 29, 1927, in charge of Pastor Lippard, assisted by Dr. B. S. Brown, Sr. and Rev. P. D. Risinger.

The first service held in the new church was on Sunday, January 8, 1928, with the sermon by Pastor Lippard. This service was held in the church basement. The first service in the nave was held on December 2, 1928, in charge of Pastor Lippard, the sermon was by President J. L. Morgan.

The church was dedicated, free of debt, June 5, 1938, on their 30th Anniversary. The service was in charge of their pastor, Rev. C. P. Fisher, D.D., and the sermon was preached by President Morgan.

In 1939 extra Sunday School rooms were added, and the parsonage was remodeled, all at a cost of \$8,000.00.

In 1944 it was agreed to divide this parish so that each congregation could have fulltime pastoral service. Dr. Fisher remained at Trinity, and the new arrangement went into effect January 1, 1945, but he was called away by death October 26 that same year. After Pastor Fisher's death, the congregation was supplied for about a year by Rev. W. B. Aull. Meanwhile a new Moeller organ was installed and dedicated.

The congregation, under the pastoral leadership of Rev. C. V. Deal, is now gathering funds for a new, modern Educational building, for which a groundbreaking service was held December 21, 1952.

LIST OF PASTORS:

J. L. Morgan, 1907-1911
B. S. Brown, Sr., 1911-1915
P. E. Shealy, 1916-1917
C. I. Morgan, 1917-1921
P. D. Risinger, 1922-1924

C. O. Lippard, 1924-1930
C. P. Fisher, 1930-1945
W. B. Aull, Supply, 1946
C. V. Deal, 1947-

TRINITY, ROCKY MOUNT

Trinity Lutheran Church is located on Cokey Road and Tarboro Street in Rocky Mount, Edgecombe County, N. C.

This congregation was developed by Rev. S. White Rhyne, as Field Missionary of Synod. The first group meeting was held in the Y.M.C.A. Building on Friday night, June 16, 1922. The first worship service was held in the Y.M.C.A. Building on Sunday, June 18, the same year, in charge of Pastor Rhyne, with eleven present.

Service were held in this building occasionally for about a year. The church was organized on Sunday, January 28, 1923, with 18 charter members, by Pastor Rhyne and President J. L. Morgan. There were 41 at the services that day and Dr. Morgan gave the meditation. Officers elected were: Dr. C. E. Minges, Joe Fulenwider, Phifer Fulenwider, H. L. Arndt.

On March 3, 1923, a lot for the church was purchased for \$4,000.00; however, more than \$3,000.00 had to be spent on street improvements and a culvert. Work was begun on building the parsonage-chapel October 24, 1924. It cost \$15,000.00, and was opened for services May 10, 1925.

Pastor Rhyne resigned September 30, 1926, to accept work with the Parish and Church School Board of the U.L.C.A.

When Rev. C. Ross Ritchie became pastor June 1, 1927, he found a debt of \$10,000.00 which was paid off by November, 1935.

On July 10, 1937, ground was staked off for the new church, which included an annex for a Sunday School. Ground-breaking services were held July 11, 1937, by President J. L. Morgan and Pastor Ritchie. The church was finished and formally opened for worship June 12 1938, in charge of Pastor Ritchie, President Morgan, and Dr. S. White Rhyne. The approximate cost of the church with its furnishings was \$20,000.00.

Pastor Ritchie resigned June 1, 1939, at which time the membership was 94, and the debt for the new church was \$11,800.00.

On May 30, 1943, the church and parsonage were dedicated, all free of debt, in charge of the pastor, Rev. J. W. Cobb, assisted by Dr. S. White Rhyne, and President J. L. Morgan. Rev. Cobb resigned June 3, 1943, to accept a call to the College Church at Blacksburg, Virginia.

This congregation went on a self-supporting basis January 1, 1947, under the pastoral leadership of Rev. B. L. Trexler.

Rev. E. R. Lineberger, Jr., was pastor here about one year, and resigned to become a Navy chaplain. The present pastor is Rev. Hoke H. Ritchie. Members of this church have not only helped their own local church, but they, at the same time, gave liberally to the support of many other churches and worthy causes.

LIST OF PASTORS:

S. W. Rhyne, 1922-1926

H. C. Castor, Sup., 1926-1927

C. R. Ritchie, 1927-1939

J. W. Cobb, 1939-1943

B. L. Trexler, 1943-1949

E. R. Lineberger, Jr., 1950-1951

H. H. Ritchie, 1951-

TRINITY, SANFORD

Trinity Lutheran Church is located in Lee County on Carthage Street in Sanford, N. C.

This work was started by Rev. D. P. Rudisill, Ph.D., while he was doing post graduate study at Duke University. The first service was held in the Steel Street Methodist Church July 11, 1943. On September 22, 1943, a lot was secured, 226 x 200 feet in dimensions, for \$2,250.00, same to be paid for on a fifty-fifty basis by the mission and the Synod. The organization of the church was begun on February 13, 1944, by Pastor Rudisill, assisted by President J. L. Morgan, but the membership list was left open for additional names.

Rev. Vance M. Daniel became pastor March 1, 1944. One member of the Mission Committee, Mr. P. M. Barger, paid half of the pastor's salary, for two years.

The organization of the church was completed July 9, 1944, with 30 charter members, by Pastor Daniel.

A parsonage was purchased during 1946 for \$4,600.00 for which the Brotherhood made a loan of \$3,000.00. In September 1946 a hut was built at a cost of \$1,600.00, which served their needs until the church was ready.

Groundbreaking services for the church were held on Easter Sunday, March 28, 1945, by Pastor Daniel, President V. R. Cromer, and Dr. J. L. Morgan.

The building is of brick, colonial design, with a beautiful nave and chancel, and an Educational Annex. The contract price was \$41,898.00. The mission congregation, the Missionary Society, the Brotherhood, the Luther League, and the Synod all cooperated in financing this building. The cornerstone was laid July 11, 1948, by Pastor Daniel, Rev. D. P. Rudisill, Ph.D., Rev. V. R. Cromer, D.D., and the President of Synod.

The church was opened for services February 27, 1949, with a sermon by Pastor Daniel.

The present pastor, Rev. H. A. Kuhn, took charge June 1, 1951.

LIST OF PASTORS:

V. M. Daniel, 1944-1951

H. A. Kuhn, 1951-

TRINITY, VALE

Trinity Church is located in Lincoln County at Vale, about seven miles west of Lincolnton. The first Lutheran service conducted in this community, of which we have knowledge, was held in the Lutz or Siegle School House, March 5, 1814, at which two children were baptized.

A few years later the group selected the present location for a church, and in 1822 a house of worship, made of hewn logs, was built,

and the name "Trinity" was chosen for the church. The first service held in the new building was that of a funeral for Daniel Lutz's child on October 1, 1822, by Rev. David Henkel.

It is generally understood that Trinity Church was organized in 1822 by Rev. David Henkel, who became their first pastor. He states in his diary that he installed three Elders of this church on Sunday, June 16, 1822, and baptized three infants, and that he gave Holy Communion on the following Monday. It appears that the church was started with twenty-five members, but by October 25, 1822, when the second communion was administered, the number had increased to seventy-five.

Pastor Henkel's last service here was on July 24, 1830, when he resigned on account of failing health. He was succeeded by Rev. Adam Miller, Jr. in 1834. In 1846, Rev. Henkel's son, Rev. P. C. Henkel, became pastor.

It was during Rev. M. L. Little's pastorate that the old log church was dismantled and a new brick church was built. The building was enlarged and remodeled in 1911, while Rev. M. L. Pence was pastor. During Rev. Dr. L. L. Lohr's pastorate eight new classrooms were added to the building in 1927, and a lighting system installed. In 1943, under the leadership of Rev. W. J. Roof, the nave of the church was completely remodeled and reconstructed, and a new chancel was installed.

In the year 1950, the old parsonage at Vale was sold, and a modern brick home was built a short distance from the church, when Rev. Glenn A. Miller was called, and became their first fulltime pastor.

LIST OF PASTORS:

David Henkel, 1822-1830	J. F. Deal, 1906-1907
Adam Miller, Jr., 1831	W. A. Deaton, 1907
Philip Henkel and	M. L. Pence, 1908-1914
George Easterly, Supply, 1832	D. L. Miller, 1916-1918
Nehemiah Bonham, 1833	J. A. Yount, 1919
Adam Miller, Jr., 1834-1845	J. J. Bickley, 1920-1922
P. C. Henkel, 1846-1854	B. J. Wessinger, 1922-1926
A. J. Fox, 1854-1874	L. L. Lohr, 1927-1930
M. L. Little, Supply, 1873-1876	W. A. Sigmon, 1931-1937
M. L. Little, 1876-1883	Wade Yount, Supply, 1937-1938
J. A. Rudisill, 1883-1895	W. J. Roof, 1938-1950
J. C. Wessinger, 1895-1904	Student H. C. Linn, 1950
R. H. Cline, 1904-1906	G. A. Miller, 1950-

UNION CHURCH, SALISBURY

Union Church is located on the Bringle Ferry Road, about five miles east of Salisbury. The date of the organization is not definitely known. Rev. Arends organized it while he was pastor of Organ Church. The date given in the Minutes of Synod is 1774. The warrant for a survey

for a land grant was issued on June 6, 1778, for a tract of 118 acres for this church. The land was deeded to the "Dutch Pine Meeting House", later known as Union Church, on November 26, 1793. The deed is signed by Richard Dobbs Spaight, Governor of North Carolina, with the Seal of the State affixed thereto. From this record it is certain that an organized church was in operation here as far back as 1778, and may have been much earlier.

The first house of worship was constructed of hewn pine logs, hence it was called the Pine Church. It was weatherboarded on the outside and ceiled on the inside. This building was erected in 1779 and was used until 1879—a period of 100 years. It stood a little north of the present church. There was a gallery on three sides, a high pulpit on the north side, a door in the south end and one in the side next to the graveyard. Some of the timber in this old church was used to build the first parsonage, which still stands across from the church. Some of the old timber was used in the old school building, which has been renovated and made into a recreational unit for the church.

The present church is of brick and was constructed in 1879 while Rev. R. L. Brown was pastor. It was dedicated on the first Sunday in December 1879, with the President of the Synod, Rev. L. A. Bikle assisting in the service. The cost of the building was approximately \$2600. The building is 40 x 60 feet, with a gallery on one end. In 1910, a tower was built and a bell installed, while Rev. L. B. Spracher was pastor. In 1925, during the pastorate of Rev. J. C. Dietz, a Sunday School annex was built, and a brick parsonage was completed in 1928. In 1951 and 1952, under the pastorate of Rev. Thurmond C. Plexico, the old church was completely renovated, two Sunday School annexes constructed, two transepts added, a beautiful chime system installed, and a new tower has been completed.

Union Church was at one time in a parish with Organ Church, then with St. John's Church (Salisbury). But when the Rev. Simeon Scherer was pastor, he organized Christiana Church in 1871 which was placed in a parish with Union and remained so until 1908, when, during the pastoral services of Rev. L. B. Spracher, Union congregation decided to operate on a full time pastoral basis. Preliminary services to the organization of Synod in 1803, including Holy Communion, were held in Union Church.

LIST OF PASTORS:

J. G. Arends (Visitation Services) 1774-1785
C. A. G. Storch, Part Time), 1788-1810
Vacant, 1820-1823
Daniel Jenkins, 1823
John Reck, 1826-1831
Samuel Rothrock, 1833-1835
Daniel Jenkins, 1836

Vacant, 1873
W. H. Cone, 1874
R. L. Brown, 1874-1884
Student H. L. Yarger, 1884
J. M. Hedrick, 1885
J. W. Strickler, 1886-1889
J. Q. Wertz, 1890-1893
C. A. Brown, 1894-1900
Student J. L. Morgan, 1900

Samuel Rothrock, 1837-1842	J. P. Miller, 1900-1903
William Artz, 1843	N. D. Bodie, 1903-1907
Samuel Rothrock, 1844	L. B. Spracher, 1908-1914
J. B. Anthony, 1845-1846	R. L. Patterson, 1914-1915
W. G. Harter, 1847-1850	C. R. Pless, 1916-1919
L. C. Groseclose, 1851	J. B. Haigler, 1919-1922
Simeon Scherer, 1852-1854	J. C. Dietz, 1923-1925
Vacant, 1855	N. D. Bodie, 1926-1927
B. C Hall, 1856	J. C. Dietz, 1927-1932
L. C. Groseclose, 1857-1865	B. E. Petrea, 1932-1949
D. I. Dreher, 1867	W. B. Weant, 1949-1951
W. H. Cone, 1867-1868	T. C. Plexico, 1951-
Simeon Scherer, 1869-1872	

WHITE HAVEN, LOWESVILLE

The original White Haven Church was located in the northeastern corner of Gaston County, just across the line between Lincoln and Gaston, one mile south of Lowesville.

It appears that this church was organized about 1786, by Rev. R. J. Miller, who was then a licensed minister of the Methodist Church. The congregation was made up of members of different denominations; the Lutherans being the most numerous.

The congregation wanted Rev. Mr. Miller to be ordained, but he had been brought up as an Episcopalian in his home church in Scotland and preferred Episcopal orders. However, there was no Bishop of that church available during that post war period. So he was ordained by the Lutheran ministry in St. John's Lutheran Church in Cabarrus County, N. C., on May 20, 1794. From that time on he served White Haven until about 1812 or maybe 1813, after which time he moved to another field.

It was while Rev. Mr. Miller was pastor at White Haven that he took part, with three other ministers, in organizing the North Carolina Synod in 1803. It is said that, shortly before Pastor Miller left White Haven, he recommended Rev. David Henkel as his successor. But a misunderstanding arose between Pastor Miller and Rev. Henkel over the scheduled time for services, so that Rev. Mr. Henkel and some of the members withdrew and organized a new congregation about a mile away, and called it White Haven.

From that time on there were two congregations of the same name. The older one eventually came under the control of the Episcopal Church, but was discontinued about 1849. The old graveyard

marks the location. The new congregation remained small in numbers, but continued active so long as Rev. David Henkel was able to serve them, but after his death, in 1831, the congregation began to lose ground, and was finally absorbed by other denominations.

WITTENBERG, GRANITE QUARRY

Wittenberg Church is located on Bank Street in Granite Quarry, Rowan County, N. C. The original location was on North Main Street.

The church was organized September 8, 1901, with 16 members by Rev. G. H. Cox, D.D., then pastor of Organ Church. The service was held in the old School building on the corner of Oak and Peeler Streets.

The old lot on Main Street, paralleling the railroad, was purchased from R. B. Peeler for \$50.00 February 8, 1902. Dr. Cox supplied the congregation for a while, but was called as regular pastor January 1, 1904, and moved into his own house near the church.

The construction of the church building was begun on Thanksgiving Day in 1902. It was a small frame building and is now used as a dwelling house. The cornerstone was laid May 2, 1903, by Dr. Cox and Rev. J. Q. Wertz. The building was completed in November, 1903, at a cost of \$1892.98. It was dedicated December 30, 1906, by Rev. N. D. Bodie, Rev. C. A. Brown, Rev. H. A. McCullough, and the pastor, Dr. G. H. Cox.

Soon after Rev. C. P. Fisher became pastor here, plans were made for a new church. The W. T. Peeler family made the church a donation of the present church lot on Bank Street. The contract for building the stone church was let in 1936. The cornerstone was laid on Sunday, September 20, 1936, by Pastor Fisher, the President of Synod, and neighboring pastors.

The building was dedicated on Thanksgiving Day, November 28, 1940, by the President of Synod, Rev. C. P. Fisher, Rev. B. E. Petrea, and Rev. C. N. Yount, with greetings by others. The building cost about \$25,000.00 and was financed by the local people. The basement was not completed until 1951 at an additional cost of \$6,000.00 under Pastor M. J. Kluttz' administration. An electric organ was installed in 1949 in honor and in memory of her servicemen.

LIST OF PASTORS:

Dr. G. H. Cox, 1901-1908
J. A. Linn, 1909-1911
R. R. Sowers, 1911-1913
N. D. Bodie, 1914-1918
C. R. Pless, 1919-1922

G. O. Ritchie, Supply,
1922-1926
L. E. Blackwelder,
Supply, 1927-1929
C. P. Fisher, Supply, 1930-1940
M. J. Kluttz, 1940-1952

ZION, HICKORY

Zion Church is located about five miles south of Hickory. Rev. Arends refers to it in his Journal as "New South Fork" to distinguish it from St. Paul's, which was called "South Fork." This church was organized by Rev. Arends in 1790, who served it until he was too feeble to do so. The deed for Zion called for a ten-acre tract of land. It was made on October 12, 1790, by Christian Nigh to Martin Speigel and Johannes Hahn, trustees, for five pounds.

In 1791, the church and schoolhouse were built, and the graveyard was laid off. The church was made of logs and hand-finished planks. It was two stories high, with a balcony on three sides, and a high pulpit. It appears that the German-Reformed members wanted to share in the building of the church, but the Lutherans wanted a church of their own, which arrangement was carried out. The church was dedicated in 1791 or 1792. Johannes Hahn, who gave considerable help in the building, lived to see it completed, but died in 1793. He was the first one buried in the graveyard.

In 1882, the congregation voted to build a new brick church. The cornerstone was laid April 30, 1884. Rev. J. C. Moser was pastor when this church was finished in 1885, and the dedication was held on March 20, 1885. This was a beautiful church, but the facilities for educational purposes were not adequate. So, in 1949, a new Educational Building with classrooms was added, and the church was refinished on the inside.

This church was associated in a parish with other churches from time to time; at one time it was with Holy Trinity in Hickory, the last being with Bethlehem and New Jerusalem, but on November 12, 1939, Zion voted to be self-sustaining, effective January 1, 1940. The parsonage, which belonged to the three churches, was sold and a new one built during the year.

The first Sunday School was organized on March 12, 1882, by Rev. J. S. Koiner. The first fulltime English sermons were preached by Rev. Henry Goodman. This congregation has produced a number of fine leaders—both men and women—for the church at large, as well as in local activities. This is the home church for Rev. Roy B. Setzer and Rev. Claude V. Deal, and also for Mrs. Loy Setzer Deal, professor in Lenoir Rhyne College.

Rev. Adolph Nussmann and Johannes Gottfried Arends, school teacher, began work in this area about the close of the year 1773. The work soon became so pressing that it was found necessary to ordain Arends, in 1775, to help take care of the many pastoral requirements. Pastor Arends first served Organ Church for ten years, and then in 1785 he moved to Lincoln County and took charge of all the churches west of the Catawba River. In 1790, Rev. Arends and the people secured the land for Zion and built the first church, dedicating

it in 1792. Arends remained as the official pastor until 1807, however Rev. Philip Henkel assisted him during the last two years of his ministry.

The Educational building constructed under the leadership of Pastor Don M. Michael, was dedicated January 25, 1953, by Rev. J. H. Young, pastor, assisted by President F. L. Conrad.

LIST OF PASTORS:

J. Gottfried Arends, 1790-1807	J. C. Moser, 1883-1885
Paul Henkel assisted	B. S. Brown, 1886-1887
Arends in the year 1803	J. C. Moser, 1888-1906
Philip Henkel, Assistant to	J. D. Mauney, 1907-1909
Arends, 1805-1807	B. L. Stroup, 1909-1915
Philip Henkel served as	V. L. Fulmer, 1915-1917
pastor from 1807-1812	W. D. Haltiwanger, 1917-1925
Daniel Moser, 1812-1839	W. G. Cobb, 1926-1927
(Preached for 7 years before	G. H. L. Lingle, 1927-1931
he was ordained)	C. E. Lutz, 1931-1939
Christian Reitzel, 1840-1847	John D. Barringer, 1940-1942
Timothy Moser, 1847-1852	W. L. Smith, 1943-1945
Henry Goodman, 1852-1865	D. B. Summers, 1945-1949
Polycarp Henkel, 1865-1870	Don M. Michael, 1949-1951
J. M. Smith, 1870-1881	J. H. Young, 1951-
J. S. Koiner, 1881-1883	

II — DISCONTINUED OR MERGED CHURCHES

<u>Name of Church</u>	<u>Location</u>
Bethany.....	Fredericktown, Davidson County
Bethany.....	8 Miles North of Germantown, Stokes Co.
Bethel.....	Iron Station, Lincoln County
Bethlehem.....	6 Miles Northeast of Walkertown, Forsyth Co.
Cobb's.....	Probably in Alamance County
David's Chapel.....	Western Part of Lincoln County
Fanuel (Phanuel).....	Southern Part of Rowan County
Flat Rock.....	Western Part of Stanly County
Hasse (Haas).....	Southeast of Newton, Catawba County
Hebron (Minutes N. C. Synod 1810).....	Cleveland County Near Buffalo Mills
Herman's Chapel.....	Near St. Mark's, Blowing Rock
Hopewell.....	Southeast of Winston-Salem, Forsyth County
Immanuel.....	Southeast of Thomasville, Davidson County
Immanuel.....	Northwest of Monroe, Union County
Killian's Settlement (Dutch Meeting House).....	Lincoln County
Lutheran Union.....	Southeast of Mt. Pleasant, Cabarrus County
Lutheran Union (Luther's).....	Catawba County
Luther's Chapel.....	2 Miles North of Lincolnton, Lincoln Co.
Macedonia.....	Millingport, Stanly County
Mt. Ephraim.....	3 miles South of Mt. Pleasant
Mt. Zion.....	Morgan's Mill, Stanly County
Morning Star.....	South of Canton, Haywood County
Mt. Carmel.....	Southeast of Mt. Pleasant, Cabarrus County
Mt. Zion.....	West of Lenoir, Caldwell County
Reformation (Formerly: Dutchman's Creek, New Jerusalem, Cherry Hill).....	Davie County
Salem.....	North of Taylorsville, Alexander County
Salem.....	Near Catawba River, Catawba County
Schoolhouse Church.....	Probably in Orange or Alamance County
Siler City.....	On Raleigh Highway, Chatham County
St. James.....	North of Cherryville, Lincoln County
St. James Station.....	Southport, N. C.
St. Luke's.....	North of Kings Mountain
St. Martin's (Now Holy Trinity).....	Troutman, Iredell County
St. Michael's (Now Holy Trinity).....	Troutman, Iredell County
Trinity.....	Northeast of Morganton, Burke County
White Haven.....	1 Mile South of Lowesville, Gaston County
Woman's Memorial (Changed to Emmanuel).....	High Point, N. C.
Zion (Absorbed into Coble's).....	Guilford County

Records show that there were several churches made up of colored people connected with the North Carolina Synod prior to the organizing of the Alpha Synod in 1889, of which we list the following:

Spring Dale Church, near Alamance

Pleasant Grove Church, Davidson County

Concord Mission in Concord

St. John's, Charlotte

PARISHES, CONGREGATIONS, AND PASTORS OF SYNODS
AT TIME OF MERGER, MARCH 2, 1921.

NORTH CAROLINA SYNOD

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Albemarle.....	First Church.....	Rev. V. C. Ridenhour, D.D.
Albemarle.....	St. Martin.....	Rev. B. S. Brown, Sr., D.D.
	Macedonia	
Bear Poplar.....	St. Luke's.....	Rev. J. L. Yost
Burlington.....	Macedonia.....	Rev. T. S. Brown
Charlotte.....	Holy Trinity.....	Rev. W. A. Lutz
Charlotte.....	St. Mark's.....	Rev. J. F. Crigler, D.D.
China Grove.....	St. Mark's.....	Rev. C. P. Fisher, Sr.
China Grove.....	Lutheran Chapel.....	Rev. C. A. Brown
	Center Grove	
Cleveland.....	Lebanon.....	Rev. C. M. Fox, Sup.
	St. Matthew's	
	Providence	
Concord.....	St. James.....	Rev. M. L. Stirewalt, D.D.
Concord.....	St. Andrews.....	Rev. M. L. Kester
	Calvary	
Concord.....	St. John's.....	Rev. R. T. Troutman
Concord.....	Prosperity.....	Rev. J. B. Moose, Sup.
	Mt. Hermon	
	Cold Water	
Faith.....	Faith.....	Rev. G. O. Ritchie
	Wittenberg	
Gibsonville.....	Friedens.....	Rev. Y. Von A. Riser
	Sharon	
Gold Hill.....	St. Stephen's.....	Rev. E. K. Bodie
	Mt. Olive	
Granite Quarry.....	Christiana.....	Rev. C. B. Miller, Sup.
Greensboro.....	First Church.....	Rev. E. A. Shenk
Guilford.....	Lows.....	Rev. H. W. Jeffcoat
	St. Paul's	
	Zion	
High Point.....	Emmanuel.....	Rev. P. D. Brown
Kannapolis.....	Kimball Memorial.....	Rev. G. H. C. Park
Kannapolis.....	St. Enoch.....	Rev. B. S. Dasher
	Trinity	
Landis.....	Trinity.....	Rev. C. I. Morgan
	Concordia	
Lexington.....	First Church.....	Rev. P. J. Bame
Lexington.....	St. Luke's.....	Rev. C. H. Day
	Pilgrims	
Liberty.....	Grace.....	Student B. A. Barringer
	Richland	
	Peace	
Mooresville.....	St. Mark's.....	Rev. L. A. Thomas
Mt. Pleasant.....	Holy Trinity.....	Rev. R. A. Goodman
Raleigh.....	Holy Trinity.....	Rev. A. M. Huffman

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Richfield.....	Mt. Zion..... Luther's New Bethel	Rev. H. A. Trexler
Rockwell.....	St. James..... Immanuel	Rev. C. R. Pless
Rural Hall.....	Nazareth..... Shiloh Bethany Hopewell	Rev. W. C. Buck
Salisbury.....	St. John's.....	Rev. E. Fulenwider, D.D.
Salisbury.....	Haven.....	Rev. G. H. L. Lingle
Salisbury.....	St. Matthew's..... St. Peter's	Rev. G. H. Cooper
Salisbury.....	St. Paul..... Bethel Reformation	Rev. C. E. Ridenhour
Salisbury.....	Salem..... Grace	Student J. Arthur Linn
Salisbury.....	Organ..... Ebenezer	Rev. M. L. Ridenhour
Salisbury.....	Union.....	Rev. J. B. Haigler
Spencer.....	Calvary..... Christ Church	Rev. F. B. Lingle
Thomasville.....	Grace..... Epiphany (Badin)	Rev. N. D. Bodie
Troutman.....	St. Michael's..... Amity St. Paul's	Rev. John L. Morgan
Wilmington.....	St. Paul's.....	Rev. J. C. Seegers, D.D.
Wilmington.....	St. Matthew's.....	Rev. G. W. McClanahan
Winston-Salem.....	Augusburg.....	Rev. M. M. Kinard, D.D., Ph.D.

Ministers In Other Church Callings

- Rev. A. G. Voigt, D.D., LL.D., Head of the Lutheran Seminary, at Columbia, S. C.
- Rev. J. H. C. Fisher, Principal of Mont Amoena Seminary, at Mt. Pleasant, N. C.
- Rev. Jacob L. Morgan, D.D., LL.D., Fulltime President of Synod, Salisbury, N. C.
- Rev. C. E. Norman, Missionary, Kumamoto, Japan.
- Rev. H. Aoyama, native missionary, Kumamoto, Japan.
- Rev. K. Takimoto, native missionary, Kumamoto, Japan.
- Rev. T. Chiga, native missionary, Japan.

Ministers In Retirement

- Rev. L. A. Bikle, D.D., Concord, N. C.
- Rev. R. L. Brown, Salisbury, N. C.
- Rev. G. H. Cox, D.D., Salisbury, N. C.

Rev. C. L. T. Fisher, Lynchburg, Va.

Rev. W. R. Ketchie, Mocksville, N. C.

Rev. J. A. Linn, Sr., Rockwell, N. C.

Rev. V. R. Stickley, Barber, N. C.

James D. Heilig, Esq., Treasurer of Synod, Salisbury, N. C.

TENNESSEE SYNOD

A. NORTH CAROLINA CONFERENCE

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Boone.....	Mt. Pleasant	Rev. N. D. Yount
	Mt. Zion	
	Holy Communion	
	Holy Trinity	
China Grove.....	Mt. Moriah.....	Rev. J. S. Wessinger
	St. Mark's	
Cherryville.....	St. John's.....	Rev. B. D. Wessinger, D.D.
	St. James	
Claremont.....	Mt. Calvary.....	Rev. S. L. Nease
	Salem	
Crouse.....	St. Paul's.....	Rev. C. O. Lippard
	Bethphage	
	Bethel	
	St. Mark's	
Dallas.....	Holy Communion.....	Rev. C. N. Yount
	Philadelphia	
	Antioch	
	St. Paul's	
East Gastonia.....	Lutheran Chapel.....	Rev. A. L. Boliek
	Christ Church	
	Bethel (Iron Station)	
Gastonia.....	Holy Trinity.....	Rev. J. C. Dietz
	Grace	
Granite Falls.....	Philadelphia.....	Rev. F. L. Conrad
	St. John's	
	St. Matthew's	
Hendersonville.....	Grace.....	Rev. J. D. Mauney
Hickory.....	Bethany.....	Rev. W. A. Deaton, D.D.
Hickory.....	Holy Trinity.....	Rev. C. R. W. Kegley
Hickory.....	St. Andrew's.....	Rev. R. B. Peery, Ph.D., D.D.
Hickory.....	St. Stephen's.....	Rev. Enoch Hite
	Mt. Olive	
Hickory.....	Zion.....	Rev. W. D. Haltiwanger
	Bethlehem	
	New Jerusalem	
Kings Mountain.....	St. Matthew's.....	Rev. H. B. Schaeffer
	St. Luke's	
Lenoir.....	St. Stephen's.....	Rev. L. D. Miller
	Mt. Zion	

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Lexington.....	Holly Grove..... Beck's New Jerusalem Emmanuel Lebanon	Rev. R. B. Sigmon
Lincolnton.....	Daniel's..... Grace	Rev. L. L. Lohr, D.D.
Lincolnton.....	Emmanuel's..... St. Luke's	Rev. W. J. Roof
Maiden.....	St. Martin's..... Salem Luther's Chapel	Rev. W. D. Wise
Monroe.....	St. Luke's..... Morning Star	Rev. Paul L. Miller
Morganton.....	Calvary..... Mt. Hebron	Rev. F. K. Roof
Mt. Holly.....	Good Shepherd..... Holy Comforter	Rev. E. H. Kohn, D.D., Ph.D.
Mt. Pleasant.....	Mt. Gilead..... St. Martin's	Rev. D. L. Miller
Newton.....	Beth Eden..... St. Timothy	Rev. A. R. Beck, D.D.
Newton.....	St. James..... St. Paul's Ebenezer	Rev. W. J. Boger, D.D.
Randolph.....	Melanchthon..... Cobles Mt. Pleasant	Rev. D. I. Offman
Statesville.....	St. John's.....	Rev. O. W. Aderholdt, D.D.
Statesville.....	Mt. Hermon..... Sharon St. Martin	Vacant
Taylorsville.....	Friendship..... Shiloh St. John's St. John's (Tayvle) St. Luke's (Catawba)	Rev. J. A. Yount
Vale.....	Trinity..... Sardis Cedar Grove David's Chapel	Rev. J. J. Bickley

Ministers In Other Church Callings

Rev. R. L. Fritz, D.D., LL.D., Prof. Lenoir Rhyne College, Hickory, N. C.
 Rev. E. J. Sox, D.D., Prof. Lenoir Rhyne College, Hickory, N. C.
 Rev. C. K. Bell, D.D., Prof. Southern Theological Seminary, Columbia, S. C.
 Rev. W. H. Little, Prof. Lenoir Rhyne College, Hickory, N. C.
 Rev. F. C. Longaker, Ph.D., Prof. Lenoir Rhyne College, Hickory, N. C.
 Rev. J. C. Peery, D.D., President Lenoir Rhyne College, Hickory, N. C.
 Rev. J. L. Cromer, Business Manager Lenoir Rhyne College, Hickory, N. C.
 Rev. C. K. Lippard, Missionary, Saga, Japan.
 Rev. A. J. Stirewalt, Missionary, Kumamoto, Japan.
 Rev. Tsumrari Wasa, Missionary, Kurume, Japan.

Minister In Retirement

Rev. J. P. Price, Hickory, N. C.

B. SOUTH CAROLINA CONFERENCE

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Cedar Grove.....	Cedar Grove.....	Vacant
	St. James	
Chapin.....	Bethlehem.....	Rev. J. M. Senter, D.D.
	Mt. Horeb	
New Brookland.....	Mt. Tabor.....	Rev. J. W. Oxner
	St. Andrews	
Pelion.....	Holy Trinity.....	Rev. B. J. Wessinger
	St. John's	
St. Jacob's.....	St. Jacob's.....	Rev. R. M. Carpenter
	St. Thomas	
St. Paul's.....	St. Paul's.....	Rev. G. A. Stoudemayer
	Grace	
St. Peter's.....	St. Peter's.....	Rev. B. L. Stroup
	St. John's	
Zion.....	Zion.....	Rev. J. A. Cromer
	Emmanuel	
	Mt. Hermon	
	Pilgrim	
	St. Peter's	

Ministers In Retirement

Rev. E. L. Lybrand, New Brookland, S. C.

Rev. J. C. Wessinger, Little Mountain, S. C.

C. VIRGINIA CONFERENCE

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Edinburg.....	Salem.....	Rev. W. L. Darr
	St. Jacob's	
	Zion	
Forestville.....	St. Mary's.....	Rev. F. M. Speagle
	Solomon's	
Manassas.....	Bethel.....	Rev. E. Z. Pence
	Trinity	
	Zion	
	St. Luke's	
Mt. Nebo.....	Mt. Nebo.....	Rev. F. G. Morgan
New Market.....	Emmanuel's.....	Rev. W. J. Finck, D.D.
	Mt. Zion	
Orkney Springs.....	Bethel.....	Rev. M. L. Pence
	Morning Star	
	Powder Springs	
	St. Paul's	

<u>Parishes</u>	<u>Congregations</u>	<u>Pastors</u>
Rockingham.....	McGaheysville..... St. Jacob's St. Paul's Trinity	Rev. H. D. Chapman
Shenandoah.....	St. James..... St. Luke's St. Paul's St. Peter's	Vacant
Stony Man.....	Beth Eden..... Grace Morning Star Mt. Calvary	Rev. P. L. Snapp
Timberville.....	Raders..... St. John's St. Paul's	Rev. V. L. Fulmer
Tom's Brook.....	Mt. Calvary..... St. David's St. Matthew's St. Stephen's	Rev. M. A. Ashby

Ministers In Retirement

Rev. I. Conder, McGaheysville, Va.

Rev. J. W. Hausenfluck, Harrisonburg, Va.

Rev. J. P. Stirewalt, D.D., New Market, Va.

NOTE: Ministers and congregations of the South Carolina Conference of the Tennessee Synod were transferred to the South Carolina Synod in 1922, and ministers and congregations of the Virginia Conference of the Tennessee Synod were transferred to the Virginia Synod in 1924.

CHURCH HOMES

For Children

For Old Folks

THE LUTHERAN CHILDREN'S HOME

In September 1887 *The Lutheran Visitor* announced the beginnings of an Orphanage on the estate of Rev. William S. McClanahan, near Salem, Virginia. A brother of Pastor McClanahan had recently died in Texas, leaving several small children who were placed in the care of their Uncle William. One of whom later became known as Rev. G. W. McClanahan, D.D., and another as Mrs. (Dr.) R. C. Holland. This experience may have motivated Pastor William McClanahan to an interest in and sympathy for other fatherless children.

In 1888, through the leadership of Pastor McClanahan, an organization was effected to operate an orphanage. The first Executive Committee was composed of Dr. W. B. Yonce, Dr. John C. Bushnell, Rev. Wm. S. McClanahan, Hon. Henry S. Trout, Mr. D. B. Strouse, and Mr. T. J. Shickel. Pastor Wm. S. McClanahan was elected Superintendent. His niece, Miss Mary V. McClanahan (Mrs. R. C. Holland) was chosen as Matron, housekeeper, teacher and office helper.

Since there was no organized source of income for operations, the workers had little compensation other than room and board. However, with the assistance of Pastor McClanahan and other interested friends, the Orphanage grew.

Following Pastor McClanahan's resignation in 1893, Mrs. Amanda Davidson was elected as Matron, and Dr. F. V. N. Painter, Prof. in Roanoke College, was elected non-resident superintendent. Soon thereafter the Orphanage was moved from the McClanahan estate to the David Trout estate between Roanoke and Salem.

In 1897 the Orphanage was taken over by the United Lutheran Synod in the South, of which the N. C. Synod was a member, relocated on the Boulevard and Florida Street, Salem, and designated as The Lutheran Orphan Home of the South. The property was purchased for \$3,500.

In 1899, Hotel Salem was acquired for the Home at a cost of \$14,500.

Dr. Painter resigned in 1897, and the Rev. B. W. Cronk became the first full time Superintendent, with Mrs. Cronk as Matron. And this arrangement continued until 1904, when Professor J. T. Crabtree was elected.

In 1921 the Rev. E. W. Leslie was called as Associate Superintendent. And following Professor Crabtree's death in 1922, Pastor Leslie became Superintendent and served until 1924 when he was succeeded by Mr. Geo. Santmier, who held the office until 1927.

After the Elizabeth College buildings burned in 1922, the lands thereof were purchased for the Orphanage at a cost of \$31,500. A new Administration Building and four cottages were erected. The Cornerstone was placed in 1925.

From 1927 to 1928 the Rev. Paul Sieg and his wife were in charge. The Rev. T. A. Graves was elected superintendent in 1928 and served for ten years, during which time the indebtedness was paid, and a Superintendent's home was built.

In 1947 the name was changed to *The Lutheran Children's Home of the South*, and continues to be operated by the Southern Synods.

Mr. T. C. Rohrbaugh has been Superintendent since 1938.

THE LOWMAN HOME

In 1911 Mrs. R. M. (Malissa) Lowman offered her entire estate, embracing 1000 acres of land, buildings and village property, located near White Rock, South Carolina, and valued at \$40,000, to the South Carolina Lutheran Synod, to be known as *The Lowman Home* for the Aged and Helpless. The chief stipulation in the offer was that her three helpless children be cared for in the Home during their natural life. The Synod accepted the offer, and through the leadership of Dr. W. H. Greever, inaugurated plans and procedures to raise \$10,000 for repairs to buildings, and provide equipment to operate such a Home.

Soon after the acceptance of the project by the South Carolina Synod, the Home was accepted by the United Synod of the Evangelical Lutheran Church in the South, and following the merger in 1918, the Home was turned over to the Southern Synods for support and maintenance.

The Reverend W. P. Cline, D.D., became the first Superintendent, and served for twelve years. Dr. Cline was followed by Mr. C. E. Hotinger, and upon his resignation, Mrs. H. A. Jackson became assistant superintendent and was succeeded by Mrs. R. S. (Beatrice) Sease. The Rev. L. E. Blackwelder has been superintendent since January 1, 1949.

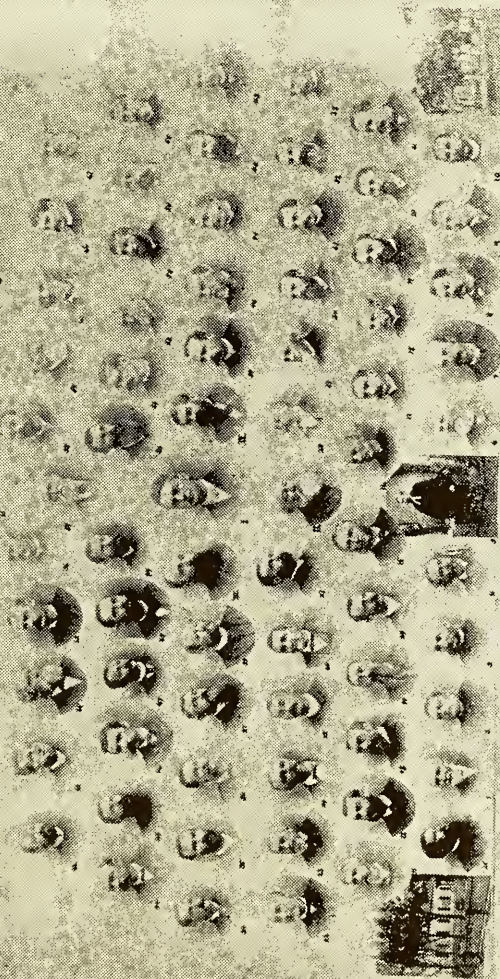
Dr. W. H. Greever served as Chairman of the Board of Trustees for twenty years. He was followed by Dr. Wynne C. Boliek, present Chairman.

In 1926 the Home was moved to its present location, and the main building was erected.

Since then the Huffard Cottage was erected in 1937, the Julius Alice Cline building in 1938, and the Wessels-Kuck building in 1950.

The Home cares for 120 people, half of whom are invalids. The Staff numbers 20 and 8 farm helpers.

MEMBERS OFFICERS AND EVANGELICAL LUTHERAN UNITED SYNOD IN THE SOUTH.



OFFICERS AND MEMBERS OF THE EVANGELICAL LUTHERAN UNITED SYNOD IN THE SOUTH.
 ST. PAUL'S EVANG. LUTH. CHURCH.
 Convention at St. Paul's, Wilmington, N. C., 1889—E. T. Horn, D.D., President, 7th in 4th row back. W. R. Yonce, Ph.D., Vice President, 7th in 3rd row back. Rev. A. L. Crouse, Secretary, 6th in 4th row back. Professor W. A. Barrier, Treasurer, 8th in 4th row back.

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It was first intended to write a brief historical sketch of each minister, and considerable work was done along that line. But it was found that it would require more space in the book than was available; so it became necessary to limit this part of the history to tabular statements.

NAME	Licd.	Ordination			First Reception Into			Removed		Last Reception Into			Remarks
		When	By	Where	Synod	When	By	When	By	Synod	When	From	
C. C. Adderholdt.....		1949	Tenn.	Holy Tr., Hickory.....	UNC.	1949	Ord.	UNC.	1925	Tr.E.Pa.	1936	Kan.	Chaplain U. S. Air Force
O. W. Adderholdt, D.D.....		1909	Tenn.	St. Paul's, Lees. S.C.....	Tenn.	1909	Ord.	Tenn.	1841	Tr.S.C.	1866	S.C.	Pastor Historic Organ Church
N. Aldrich.....	1840	1841	S.C.	Ebenezer, Georgia.....	N.C.	1840	Lic.	N.C.	1841	Tr.S.C.	1866	S.C.	Tr. Ind. Syn. 1875
J. B. Anthony.....		1832	Meth.		N.C.	1844	Tr.Meth.		1886	Death.			Buried at Mt. Pleasant, N. C.
T. Aoyama.....		1892	N.C.	In Japan.....	N.C.	1892	Ord.						Died in Japan
J. G. Arends.....		Came to N. C. 1773 as teacher, ordained as pastor, 1775, at Organ Church, served here 1775-1785, served churches west of the Catawba River 1785-1807, helped organize N. C. Synod 1803, died 1807, buried at Lincolnton, N. C.											
Benjamin Arey.....	1836	1838	N.C.	Zion's Ch., Va.....	N.C.	1836	Lic.		1855	Tr.....	1906		Buried Bethesda Presby. Ch. 1882
J. Allen Arndt.....		1898	Tenn.	Daniel's, Linc. Co.....	Tenn.	1898	Ord.		1903	Tr.SWVa.			Buried St. James, Newton 1909
William Artzt.....	1830	1831	N.C.	Organ Ch., Rowan Co.....	N.C.	1830	Lic.		1876	Death.			Buried St. John's, Cabarrus
M. A. Ashby.....		1895	Jt. O.	Pendleton Co., W.Va.....	Tenn.	1904	Tr. Ohio.		1922	Tr.Md.			Retired at Churchville, Va.
W. B. Aull.....		1901	Va.	Jadwyn, Va.....	N.C.	1907	Tr-S.C.		1910	Tr-S.C.	1940	S.C.	Retired at Landis, N. C.
J. L. Ballentine.....		1941	Va.	Staunton, Va.....	UNC.	1950	Tr-S.C.						Pastor Redeemer Ch., Kannapolis
P. J. Bame.....		1913	N.C.	St. John's, Cab. Co.....	N.C.	1913	Ord.		1913	Tr-Ga.	1917	Ga.	Tr. Va. 1928, at Mt. Sidney, Va.
R. L. Bame.....		1893	N.C.	Luth. Chap., Ch. Gr.....	N.C.	1893	Ord.		1894	Tr-III.	1897	Chic.	Went to Episcopal Church
G. L. Barger.....		1932	UNC.	St. Enoch Ch.....	UNC.	1932	Ord.		1940	Tr-S.C.	1949	UNC.	Chaplain U. S. Navy
J. W. Barrier.....	1866			Never Ordained.....	N.C.	1866	Lic.		1867	Death.			Buried at St. John's, Cabarrus
B. A. Barringer.....		1922	UNC.	St. Matt., Kings. Mt.....	UNC.	1922	Ord.		1927	Tr-Va.			In School Work
H. P. Barringer, Th.D.....		1932	UNC.	St. Enoch Ch.....	UNC.	1932	Ord.						Pastor at Bessemer City, N. C.
J. D. Barringer.....		1940	UNC.	St. Andrews, Hickory.....	UNC.	1940	Ord.						Chaplain U. S. Air Force
K. J. Beaman.....		1952	UNC.	St. Marks, Charlotte.....	UNC.	1952	Ord.						Pastor Frieden's, Gibsonville
G. S. Bearden.....		1895	S.C.	St. Michael, Lex., S.C.....	N.C.	1905	Tr-S.C.		1909	Tr-S.C.			Died in Columbia, S. C. 1928
H. E. Beatty.....	1910	N.C.		First Ch., Albemarle.....	N.C.	1910	Ord.		1913	Tr-S.C.			Pastor in Washington, D. C.
E. T. Beaver.....	1938	UNC.		St. Matt., Rowan Co.....	UNC.	1938	Ord.		1939	Tr.Fla.			Pastor Mt. Zion Ch., Chicago
A. R. Beck, D.D.....	1892	Tenn.		Holy Tr., Hickory.....	Tenn.	1892	Ord.		1903	Tr-N.C.	1904	N.C.	Mbr Ways-Means Com. ULCA '13
C. K. Bell, D.D.....	1898	Md.		Taneytown, Maryland.....	Tenn.	1905	Tr.SWVa.						Prof. in So. Seminary 1919-1947
J. E. Bell.....	1816	1819	Spec.	St. John's, Cabarrus.....	N.C.	1816	Lic.		1821	Withdrew.			Went to Presbyterian Church
J. S. Bennick.....	1865	1868	Tenn.	Salem Ch., Linc. Co.....	Tenn.	1865	Lic.		1882	Death.			Pastor St. John's, Asheville, N. C
Charles E. Bernhard.....		1945	UNC.	Organ Ch., Rowan Co.....	UNC.	1945	Ord.						Buried at St. Michael's Ch., S. C.
Chris. E. Bernhard.....		1785	Home Ch.	Wurtemberg, Ger.....	N.C.	1806			1809	Death.			Name stricken from roll 1897
C. H. Bernheim.....	1855	1858	S.C.	Pine Grove Church.....	N.C.	1868	Tr-S.C.		1880	Tr-Tenn.			Buried at Charleston, S. C., 1916
D. D. Bernheim, D.D.....	1849	1853	S.C.	St. Andrews Ch., S. C.....	N.C.	1853	Tr-S.C.		1883	Tr-MPa.	1892	M.Pa.	
J. J. Bickley, M.D.....	1918	Tenn.		Chapin, S.C.....	Tenn.	1918	Ord.		1925	Tr-S.C.	1928	S.C.	Buried at Chapin, S. C. 1944
L. A. Bickle, D.D.....	1859	1862	N.C.	Organ Ch., Rowan Co.....	N.C.	1859	Lic.		1885	Tr-Tenn.	1906	Tenn.	Pres. N.C. Col. Died Concord 1931
P. M. Bikle, Ph. D.....		1889	N.C.	Salem Ch., Rowan Co.....	N.C.	1869	Ord.		1870	Tr-Md.			Prof. NC Col. B. Mifflinburg, Pa., '34
D. H. Bittle, D.D.....	1848	1849	Ohio.	Dayton, Ohio.....	N.C.	1859	Tr-Va.		1866	TrSWVa.	1874		1st Pres. NC Col. B. Savan. Ga.
L. E. Blackwelder.....		1927	UNC.	St. John's, Salis.....	UNC.	1927	Ord.						Supt. of Lowman Home

O. F. Blackwelder, D.D.	1920	N. C.	St. Marks, China Grove	N. C.	1920	Ord.	1920	Tr. SW Va.	UNC	1930	S. C.	Pas. Reformation Ch., Wash., DC
E. K. Bodie	1891	UNC	Macedonia Ch., Burl.	UNC	1921	Ord.	1921	Tr. S. C.	UNC	1932	S. C.	Pastor at Gibsonville
E. K. Bodie	1894	S. C.	Mt. Pleasant Ch., S. C.	N. C.	1903	Tr. Ga.	1907	Tr. S. C.	UNC	1912	S. C.	Buried at Union Ch.
W. J. Boger, D.D.	1897	Tenn.	Mt. Tabor Ch., S. C.	Tenn.	1897	Ord.	1897	Death.	UNC	1912	S. C.	Mbr. L. R. Col. Bd. 33 Yrs., B. Mt. Pls.
J. R. Boggs	1946	UNC	Mt. Calvary, Clare	UNC	1896	Ord.	1896	Tr. S. C.	UNC	1949	Tr. S. C.	Pastor Cedar Grove, Leesville, S. C.
W. G. Boggs	1950	UNC	St. Matt., Kes. Mt.	UNC	1950	Ord.	1950	Ord.	UNC	1950	Tr. S. C.	Pastor Christiana Ch., Rowan Co
L. P. Boland	1901	Miss.	Bethlehem Ch., Miss.	N. C.	1905	Tr. S. C.	1908	Tr. S. C.	UNC	1924	S. C.	Retired at Cleveland, N. C.
M. C. Boland	1902	Tenn.	Rader's Ch., Va.	Tenn.	1902	Ord.	1903	Tr. SW Va.	UNC	1924	S. C.	Buried St. Peter's, S. C., 1948
Karl Boldt	1889	NY & NJ	Red Hook, N. Y.	N. C.	1894	Tr. S. C.	1898	Tr. S. C.	UNC	1906	Ind.	Taught in So. Luth. Seminary
A. L. Boliek	1891	Tenn.	Pershing, Ind.	Tenn.	1893	Tr. Ind.	1901	Tr. Ind.	Tenn.	1906	Ind.	Tr. Va., Buried Edinburg 1946
E. A. Bolles	1836	S. C.	Ebenezer, Georgia	N. C.	1836	Lic.	1837	Tr. S. C.	UNC	1927	Va.	Buried at Columbia, S. C., 1893
Nehemiah Bonham	1790	1871	Md. & Va.	Tenn.	1824	Tr. Md. & Va.	1824	Death.	UNC	1927	Va.	Buried Morn. Star, Haywood Co.
V. Y. Booser, D.D.	1894	N. C.	Bethel, Rowan Co.	UNC	1894	Ord.	1916	Tr. S. C.	N. C.	1927	Va.	Past. Sv. 1908-11, Tr. S. C., 1936
R. M. Bost	1952	UNC	St. Mks., Charlotte	UNC	1952	Ord.	1952	Tr. S. C.	N. C.	1953	S. C.	Pastor Holy Trinity, Raleigh
L. E. Bouknicht	1936	Va.	College Ch., Salem, Va.	UNC	1952	Tr. W. Va.	1952	Tr. S. C.	UNC	1953	S. C.	Pastor St. Marks, Mooresville
G. S. Bowden	1919	N. C.	Union Ch., Rowan Co.	N. C.	1919	Ord.	1919	Tr. S. C.	UNC	1929	Va.	Buried at Gastonia 1944
G. S. Bowden, Jr.	1861	UNC	St. Paul's, Rowan Co.	UNC	1944	Ord.	1947	Tr. Va.	UNC	1929	Va.	Pastor at Waynesboro, Va.
J. D. Bowles	1861	Ga.	Mt. Zion, Macon Co., Ga.	N. C.	1869	Tr. Ga.	1874	Tr. S. C.	UNC	1929	Va.	Died at Coronaca, S. C., 1914
W. S. Bowman, D.D.	1853	1856	Woodstock, Va.	N. C.	1891	Tr. Ga.	1900	Death.	UNC	1929	Va.	Buried at Charleston, S. C.
A. J. Brown, D.D.	1836	Tenn.	Koier's Ch., Va.	Tenn.	1836	Lic.	1861	Tr. Holst.	UNC	1929	Va.	Organizer of Holston Synod
B. S. Brown, D.D.	1878	N. C.	Frieden's Ch., Tenn.	UNC	1878	Ord.	1879	Tr. Miss.	N. C.	1921	Holst.	Buried at St. Luke's, Rowan
B. S. Brown, Jr., D.D.	1916	Holst.	Luther Men. Ch., Tenn.	UNC	1924	Tr. Va.	1890	Tr. SW Va.	N. C.	1892	SW Va.	Mbr. Editorial Com. Hist. of Syn.
C. A. Brown	1889	N. C.	St. John's, Salisbury	N. C.	1889	Ord.	1890	Tr. SW Va.	N. C.	1892	SW Va.	Pres. of N. C. Synod 1915-1919
H. M. Brown	1873	N. C.	St. Paul's, Rowan Co.	N. C.	1873	Ord.	1913	Tr. S. C.	UNC	1939	S. C.	Buried at Organ Ch. 1913
P. D. Brown, D.D.	1913	N. C.	St. John's, Cabarrus Co.	N. C.	1913	Ord.	1921	Tr. S. C.	UNC	1939	S. C.	Pastor St. John's, Sals., D. 1952
R. L. Brown	1868	1871	Salem Ch., Rowan Co.	N. C.	1868	Lic.	1923	Death.	N. C.	1913	S. C.	Buried at Christiana Ch., G. Q.
T. S. Brown	1881	1882	SW Va.	N. C.	1883	Tr. SW Va.	1892	Tr. SW Va.	N. C.	1913	S. C.	Tr. S. C. 1922, Died Columbia 194
W. R. Brown	1886	M. Pa.	Clover Hollow, Va.	N. C.	1886	Tr. Pa.	1893	Tr. SW Va.	N. C.	1913	S. C.	Buried at Kimberling, Va., 1937
J. L. Buck	1877	SW Va.	Smyth Co., Va.	N. C.	1882	Tr. SW Va.	1889	Tr. SW Va.	N. C.	1913	S. C.	Buried Jacksonville, Fla., 1920
W. C. Buck	1909	SW Va.	Bristol, Tenn.	N. C.	1910	Tr. Va.	1927	Tr. Va.	N. C.	1913	S. C.	Retired at Rural Hall, N. C.
L. C. Bungarner	1928	UNC	Daniel's, Lin. Co.	UNC	1928	Ord.	1928	Death.	UNC	1928	UNC	Pastor St. Paul's Ch., Rowan
L. E. Busby, D.D.	1877	SW Va.	Ebenezer, Smyth Co., Va.	N. C.	1896	Tr. S. C.	1903	Death.	UNC	1928	UNC	Buried at Mt. Pleasant, N. C.
W. G. Campbell	1877	Va.	Augusta Co., Va.	N. C.	1886	Tr. Alleg.	1893	Tr. Susq.	UNC	1928	UNC	Buried at Woodstock, Va., 1925
M. L. Canup	1907	Va.	Stephens City, Va.	N. C.	1909	Tr. Va.	1913	Tr. N. Y.	UNC	1928	UNC	In Detroit, Michigan
C. W. Carpenter	1943	UNC	Trinity Ch., Landis	UNC	1943	Ord.	1943	Tr. S. C.	UNC	1943	Tr. S. C.	Pastor in Savannah, Ga.
M. L. Carpenter	1875	Jr. O.	Bethel, Gaston Co.	Tenn.	1912	Tr. Ohio	1918	Death.	UNC	1923	S. C.	Buried Bethel Ch., Gaston Co.
R. M. Carpenter	1897	Jr. O.	Zion Ch., W. Va.	Tenn.	1916	Ohio	1922	Tr. S. C.	UNC	1923	S. C.	Retired at Hickory, N. C.
B. D. Castor	1927	Va.	St. Mks., Roanoke, Va.	UNC	1947	Tr. Va.	1953	Tr. Md.	UNC	1923	S. C.	Pastor St. Martin's, Stanly Co.
F. P. Cagle, Ph.D.	1931	UNC	Holly Grove, Dav. Co.	UNC	1931	Ord.	1949	Tr. Md.	UNC	1923	S. C.	Pastor St. Andrews, Hickory
H. W. Cagle	1943	UNC	Trinity Ch., Landis	UNC	1943	Ord.	1949	Tr. Md.	UNC	1923	S. C.	Pastor Ascension Ch., Col., S. C.
J. L. Cagle	1930	UNC	Holy Tr., Troutman	UNC	1930	Ord.	1930	Tr. Miss.	UNC	1923	S. C.	Pastor at Salem, Oregon
H. S. Chang	1935	UNC	In China	UNC	1935	UNC	1935	Tr. Miss.	UNC	1923	S. C.	Buried in China, 1944
H. D. Chapman	1915	Va.	Lebanon, Shen. Co., Va.	UNC	1921	Tr. Holst.	1924	Tr. Va.	UNC	1923	S. C.	Buried Sharpshurg, Md., 1944
T. Chiga	1915	Va.	In Japan	UNC	1919	Tr. Holst.	1924	Tr. Va.	UNC	1923	S. C.	Japanese Pastor
Nathan Clapp (Col.)	1884	N. C.	Ebenezer, Rowan Co.	N. C.	1884	Ord.	1889	Tr. Alpha Syn.	UNC	1923	S. C.	Organizer of Alpha Synod 1889

N. C. — North Carolina Synod; Tenn. — Tennessee Synod; U. N. C. — United Synod of North Carolina; Tr. — Transfer; D. — Death; — B. (Bur.) — Buried; Ord. — Ordained; Licd. — Licensed. (Licensed as here used means the same as ordained as Deacon).

CODE:

NAME	Lied.	Ordination		First Reception Into		Removed		Last Reception Into		Remarks
		When	By	Where	Synod	When	By	Syn.	of	
B. M. Clark.....		1923	UNC.	St. Marks, Charlotte.....	UNC.	1923	Ord.	1928	Tr. S.C.	
F. B. Clausen.....		1903	M.Pa.	St. Marks, Phila., Pa.....	N.C.	1913	Tr.N.Y.&Eng	1918	Tr.N.Y.	Pastor St. John's, Walhalla,S.C.
J. P. Cline.....	1826	1829	N.C.	St. John's, Va.....	N.C.	1826	Lic.	1866	Death	Buried Staten Is., N.Y. 1942
R. H. Cline.....		1885	Tenn.	St. Pet., Lex., Co., S.C.....	Tenn.	1885	Ord.	1916	Tr.Va.	Buried at Roanoke, Va., 1951
W. P. Cline, D.D.....		1881	Tenn.	New Market, Va.....	Tenn.	1881	Ord.	1907	Tr.S.C.	A Founder Lenoir Col.,B.Hick.'25
J. Cloninger.....		1861	Tenn.	St. John's, Cat. Co.....	Tenn.	1861	Ord.	1861	Tr.Holst.	Organizer Holst. Syn., Died 1890
J. K. Cobb.....		1945	UNC.	Organ Ch., Rowan Co.....	UNC.	1945	Ord.	1945	Tr.S.C.	Tr. to Virginia 1952
J. W. Cobb.....		1939	UNC.	St. John's, Cherryville.....	UNC.	1939	Ord.	1943	Tr.Va.	Pastor at Bethlehem, Pa.
P. B. Cobb.....		1945	UNC.	Union Ch., Rowan Co.....	UNC.	1945	Ord.			Pastor at Alamance, N.C.
W. G. Cobb.....		1914	N.C.	Macedonia Ch., Burl.....	UNC.	1914	Ord.	1914	Tr.Holst.	Pastor St. David's, Kannapolis
Michael M. Coble (Col.).....	1868		N.C.							
J. H. Coffman.....	1848			Never Ordained.....	N.C.	1848	Lic.			
I. Conder.....		1861	Tenn.	St. John's, Lex., S.C.....	Tenn.	1861	Ord.			
W. H. Cone.....	1858	1858	SWVa.	Salem, Va.....	N.C.	1866	Tr. Va.	1902	Death	Buried McGaheysville, Va. 1928
D. F. Conrad.....		1945	UNC.	Organ Ch., Rowan Co.....	UNC.	1945	Ord.	1945	Tr.Ga.	Buried at New Market, Va.
E. P. Conrad.....		1904	N.C.	Christiana, Rowan.....	N.C.	1904	Ord.	1905	Tr.Chic.	NLO Supt, Negro Work
F. L. Conrad, D.D.....		1919	Tenn.	Solomon's Ch., Va.....	Tenn.	1919	Ord.			Pastor at Middle Point, Ohio
F. L. Conrad, Jr.....		1944	UNC.	St. Paul's, Rowan Co.....	UNC.	1944	Ord.			Pres. UNC Synod 1949-
G. D. Conrad.....		1939	UNC.	St. John's, Cherryville.....	UNC.	1939	Ord.			Ex. Sec. Lu. League America
F. P. Cook.....		1877	N.C.	St. Peter's, Rowan.....	N.C.	1887	Ord.			Pastor Bethany Ch., Hickory
D. F. Cooper.....		1941	UNC.	St. Andrews, Hickory.....	UNC.	1941	Ord.	1878	Tr. Ohio.	Buried at Ada, Ohio, 1919
E. C. Cooper, Ph.D.....		1912	SWVa.	Graham, Va.....	UNC.	1923	Tr. M.Pa.			Pastor Good Shepherd, Brevard
G. H. Cooper.....		1920	N.C.	St. Marks, China Grove.....	N.C.	1920	Ord.			Pastor Holy Tr., Chapel Hill
L. G. Cooper, Ph.D.....		1927	UNC.	St. John's, Salisbury.....	UNC.	1927	Ord.	1926	Tr.III.	Pastor at Wheaton, Illinois
E. K. Counts.....		1922	UNC.	St. Matt., Kes. Mt., N.C.....	UNC.	1922	Ord.	1948	Tr.S.C.	Missionary to China 1927-1944
C. B. Cox, D.D.....		1898	N.C.	Organ Ch., Rowan Co.....	N.C.	1898	Ord.	1926	Tr.Miss	Pastor at Silverstreet, S.C.
G. H. Cox, D.D.....	1871	1872	Holist.	Emmanuel, Sul. Co., Tenn.....	N.C.	1898	Ord.	1901	Holst.	Tr. to Va., 1911, Died 1942
W. A. Craun.....		1914	Va.	Zion's, Shen. Co., Va.....	UNC.	1924	Tr.Holst.	1928	Death	Several Times Pres. N.C. Synod
J. F. Crigler, D.D.....		1895	Md.	St. Paul's, Cumb. Md.....	N.C.	1915	Tr. Mich.	1927	Tr.S.C.	Buried at Mt. Sidney, Va., 1931
Jacob Crim.....		1837	N.C.	Sandy Creek, N.C.....	N.C.	1839	Tr.S.C.		Death	Pastor Emeritus St. Marks, Char.
J. A. Croner.....	1876	1878	Tenn.	St. Matthews Ch., Va.....	Tenn.	1876	Lic.	1922	Death	Buried in Texas
J. L. Croner.....		1895	Tenn.	St. Andrews, Hickory.....	Tenn.	1895	Ord.		B.Zion Ch.	One Parish in S.C. 45 Years
V. R. Cromer, D.D.....		1928	S.C.	Ebenezer, Col., S.C.....	UNC.	1930	Tr.S.C.	1922	Tr.S.C.	Buried at Lincolnton 1939
B. W. Cronk.....	1884	1885	SWVa.	Salem, Va.....	UNC.	1930	Tr.S.C.	1894	Tr.S.C.	Pres. Lenoir Rhyme College
A. L. Crouse.....		1871	Tenn.	Phil. Ch., Gaston Co.....	Tenn.	1871	Ord.	1903	Went to Mo.Syr	Buried at Pembroke, Va., 1934
Thomas Crouse.....	1845	1850	Tenn.	Sol. Ch., Greene Co., Tenn.....	Tenn.	1845	Lic.	1876	Death	Helped Found Lenoir College
G. C. Cruse.....		1951	UNC.	St. Paul's, Dallas.....	UNC.	1951	Ord.		B. Beck's Ch.	Last. Service in Beck's Ch.
R. B. Cuthbertson.....		1944	UNC.	St. Paul's, Rowan Co.....	UNC.	1944	Ord.			Pastor at Gold Hill, N. C.
W. M. Daniel.....		1943	UNC.	Trinity Ch., Landis.....	UNC.	1943	Ord.			Pastor Christ Ch., Stanley, N.C.
W. L. Darr.....		1889	Tenn.	Holly Gr., Day. Co.....	Tenn.	1889	Ord.	1924	Tr.Va.	Pastor Resurrection, Kings Mt.
B. S. Dasher.....		1911	Ga.	Salem, Mt. Sidney, Va.....	N.C.	1913	Tr. Va.	1924	Tr.Ga.	B. St. Martin's, Ired. Co., 1938
										Reddied at Guyton, Georgia

E. A. Dasher.....	1948	Ga-La.	Zion's, Marlow, Ga.	UNC.	1950	Tr-S.C.					Pastor St. Peter's, Rowan Co.	
L. O. Dasher.....	1930	Ga-La.	Ascension, Sav., Ga.	UNC.	1947	Tr-S.C.					Pastor Mt. Calvary, Claremont	
L. B. Davis.....	1834	1839 Va.	Strasburg, Va.	N.C.	1875	Tr-Va.	Death.	1896	B.Salem,Va.		Pres, N. C. College, 1875-1877	
J. F. Davis.....	1929	UNC.	Shiloh, Alex Co., N. C.	UNC.	1929	Ord.	Tr-Ga.	1943	UNC.	1948	Pastor St. Paul's, Wilmington	
C. H. Day.....	1886			N.C.	1918	Tr-Va.		1922	Tr-Pa.		Buried at Riverside, Cal., 1932	
G. V. Deal.....	1931	UNC.	St. Paul's, Wilmaing	UNC.	1934	Ord.					Chaplain U. S. Army 1942-1947	
H. G. Deal.....	1947	UNC.	St. John's, Salis.	UNC.	1947	Ord.					Missionary to Japan	
J. F. Deal.....	1890	Tenn.	Sol. Ch., Shen. Co., Va.	Tenn.	1899	Ord.		1915	Tr-SWVa.	1937	Retired at Landis, N. C.	
J. L. Deaton.....	1891	M.Pa.	Emman. Ch., Potts., Pa.	Tenn.	1891	Tr-M.Pa.		1893	Tr-NWSy	N.W.	Buried at Lincolnton, N.C. 1951	
W. A. Deaton, D.D.	1891	N.C.	St. Enoch's, Enochr., N. C.	Tenn.	1891	Ord.		1891	Tr-S.C.	1897	Buried at Hickory, N. C. 1945	
J. C. Deltz, D.D.	1900	Tenn.	Cedar Gr., Lex. Co., S. C.	Tenn.	1900	Ord.		1902	Tr-Chic	S.C.	Soc. UNC Synod 12 Years	
C. K. Derrick, D.D.	1927	S.C.	St. Paul's, Col., S. C.	UNC.	1929	Tr-S.C.		1935	Tr-S.C.		Pastor St. John's, Atlanta, Ga.	
P. H. E. Derrick	1889	S.C.		N.C.	1895	Tr-Ga.		1899	Tr-S.C.		One Time Prof. N. C. College	
J. C. Dickert.....	1941	S.C.	Ascension, Col., S. C.	UNC.	1941	Tr-S.C.		1946	Tr-S.C.		Pastor St. John's, Clinton, S. C.	
C. Dieffendorf....	1873	Frank		N.C.	1905	Tr-Frank		1907	Tr-Fran.Syn.		Buried Fort Plain, N.Y., 1909	
T. W. Dosh, D.D.	1858	Va.	Shepherdstown, W. Va.	N.C.	1876	Tr-S.C.		1877	Tr-Va.		Buried Winchester, Va., 1889	
D. I. Dreher.....	1853	N.C.	Concord, N. C.	N.C.	1856	Tr-S.C.		1871	Death		Buried at Organ Ch., Rowan Co.	
Godfrey Dreher.	1810	N.C.	Bethel Ch., S. C.	N.C.	1810	Lie.		1824	Tr-S.C.	1840	Buried St. Michael's,SC,1875	
John Dreher.....	1815		Never Ordained	N.C.	1815	Lie.		1847	Death		Died Lexington Distriet, S.C.	
H. L. Dressler....	1918	Ohio.	St. John's, Findlay, O.	UNC.	1947	Tr-N.Y.		1952	Death	B. Hickory	Pastor Holy Trinity, Hickory	
W. A. Dutton.....	1893	SWVa.	Rutherford Sprs., Va.	N.C.	1900	Tr-SWVa.		1912	Tr-S.C.		Buried at Columbia, S.C. 1926	
W. H. Dutton.....	1917	S.C.	Ponaria Ch., S. C.	UNC.	1928	Tr-S.W.		1928	Tr-S.C.		Pastor at Dallas, N.C.	
George Easterly	1820	Tenn.	St. James Ch., Tenn.	Tenn.	1820	Lie.		1849	Withdrew		Entire Ministry in Tennessee	
R. E. Eckord.....	1820	UNC.	St. Matt., Kes. Mt.	UNC.	1950	Ord.		1950	Tr-Iowa		Pastor First Ch., Newton, Iowa	
Adam Efrid.....	1847	UNC.	Solomon's Ch., Tenn.	Tenn.	1847	Lie.		1870	Death	B.Zion Ch.	Near Lexington, S. C.	
Daniel Efrid.....	1850	Tenn.	Salem Ch., Lincoln Co., N.	Tenn.	1850	Lie.		1871	Death		Entire Ministry Spent in S.C.	
F. K. Efrid.....	1941	UNC.	St. Andrews, Hickory	UNC.	1941	Ord.		1943	Tr-Va.	B.St.M. Ch.	Pastor St. John's, Salisbury	
J. K. Efrid.....	1878	Tenn.	St. Matt., Shen. Co., Va.	Tenn.	1878	Ord.		1893	Tr-N.W.	1953 Tr.Va.	B.St.Peters Ch., Chapin,SC, 24	
M. R. Emmert.....	1853	Tenn.	Emmanuel Ch., Tenn.	Tenn.	1850	Lie.		1860	Tr-Holst	1895 N.W.	Deceased	
J. B. Emmit.....	1931	UNC.	Holly Gr., Dav. Co.	UNC.	1931	Ord.					Pastor First Ch., Lexington NC	
F. I. Espersman..	1945	UNC.	Organ Ch., Rowan Co.	UNC.	1945	Ord.		1945	Tr-Fla		Pastor at Gainesville, Fla.	
J. H. J. Espersman.	1868	1871 N.C.	Salem Ch., Rowan Co.	N.C.	1868	Lie.		1917	Death		Buried at Troutman, N.C.	
W. J. Finck, D.D.	1887	M.Pa.	Zion Ch., Phil., Pa.	Tenn.	1912	Tr. Ga.		1924	Tr-Va.		Buried Wilmington, Del. 1945	
W. H. Fink.....	1847		Never Ordained	N.C.	1847	Lie.		1848	Tr-S.C.		Deceased	
C. H. Fisher.....	1937	UNC.	Ascension, Shelby	UNC.	1937	Ord.					Pas. Good Shepherd, Mt. Holly	
G. L. T. Fisher....	1885	Md.	Baltimore, Md.	N.C.	1890	Tr.Neb.		1936	Death		Buried at Lynchburg, Va.	
C. P. Fisher, D.D.	1903	N.C.	St. John's, Salis.	UNC.	1903	Ord.		1945	Death		Buried at Faith, N.C.	
C. P. Fisher, Jr.	1943	UNC.	Trinity, Landis.	UNC.	1943	Ord.					Pastor St. James Ch., Rockwell	
E. H. Fisher.....	1939	UNC.	St. John's, Cherryville.	UNC.	1939	Ord.		1939	Tr-S.C.		Fembroke, Va.	
H. G. Fisher.....	1931	UNC.	Holly Gr., Dav. Co.	UNC.	1931	Ord.		1938	Tr-S.C.	UNC.	1941	Pastor at Advent Ch., Spindale
J. H. C. Fisher.....	1889	Md.	Washington, D.C.	N.C.	1892	Tr.Md.		1933	Death	Bur. Mt.	Pleasant	Prin. Mont.Amoena Seminary
R. B. Fisher.....	1934	UNC.	St. Paul's, Winnig	UNC.	1934	Ord.						Post Grad Study, Columbia U.
R. L. Fisher.....	1928	UNC.	Daniel's Ch., Linc.	UNC.	1928	Ord.						Chaplain U. S. Army
R. R. Fisher.....	1933	UNC.	Lath. Chapel, Ch. Gr	UNC.	1933	Ord.		1933	Tr-S.C.	UNC.	1937	Pastor Augsburg, Winston-Salem
Adam Fleenor	1852	Tenn.	Melanchthon Ch.	Tenn.	1852	Lie.		1860	Tr-Holst			Helped Organize Holst, Sv.1860

NAME	Ordination			First Reception Into			Removed		Last Reception Into		Remarks
	Licd.	When	By	Where	Synod	When	By	When	Syn. of	When	
James Pleanor	1850	1853	Tenn.	Emmanuel, Sul. Co., Tenn.	Tenn.	1850	Lic.	1860	Tr. Holst.	N.C.	Helped Organize Holst. Sy. 1860
E. L. Folk	1884	1885	SWVa.	Salem, Va.	N.C.	1890	Tr. Va.	1901	Tr. Va.	Va.	Tr. to Maryland 1918, Deceased
David Forester	1826	1828	Tenn.	St. Paul's, Tenn. Co.	Tenn.	1826	Lic.	1850	Removed	B. Salem	Deceased
A. J. Fox, D.D., M.D.	1837	1838	Tenn.	Salem Ch., Lin. Co.	Tenn.	1837	Lic.	1884	Death	Ch. Lin. Co.	Self-Educated
C. M. Fox	1892	1893	SWVa.	Rural Retreat, Va.	N.C.	1905	Tr. Va.	1909	Tr. SWVa.	N.C.	Buried at Salisbury, 1936
D. E. Fox	1863	1865	Tenn.	St. Peter's, Cat. Co.	Tenn.	1863	Lic.	1866	Death		Buried at St. John's, Catawba Co.
J. B. Fox	1884	1884	Tenn.	St. Mary's, Mt. Jack., Va.	Tenn.	1884	Ord.	1884	Tr. Holst.		Buried at Newberry, S.C. 1900
L. A. Fox, D.D., L.L.D.	1863	1864	Tenn.	St. Marks, Gaston Co.	Tenn.	1863	Lic.	1868	Tr. SWVa.	Tenn.	Prof. Roanoke Col., Died 1925
M. L. Fox, D.D., M.D.	1867	1871	Tenn.	Phil. Ch., Gaston Co.	Tenn.	1867	Lic.	1888	Death		Buried in Randolph Co., N.C.
J. P. Franklow	1812	1812	N.C.	Lau's Church.	N.C.	1812	Lic.	1824	Tr. S.C.		Died in S.C. 1829
W. B. Freed, D.D.	1833	1833	Alleg.	Hollidaysburg, Pa.	UNC.	1837	Tr. W. Pa.	1950	UNC.		Pastor St. Mark's, Charlotte
G. L. Freeze	1850	1850	UNC.	St. Matt., Kgs. Mt.	UNC.	1850	Ord.	1940	Tr. Va.		Pastor St. Andrew's, New Bern
C. E. Fritz, D.D.	1917	1917	Tenn.	Timberville, Va.	UNC.	1936	Tr. N.W. Sy.	1940	Tr. S.C.		Pres. Ga.-Ala. Syn. 1950-
R. D. Fritz	1950	1950	Ga.-Ala.	Feachtree Rd. Ch., Atl.	UNC.	1950	Tr. Ga.-Ala.				Pastor Mt. Hebron, Hildebran
R. L. Fritz, D.D., L.L.D.	1894	1894	Tenn.	St. John's, S. C.	Tenn.	1894	Ord.				Pres. L.R. College 1901-1920
E. Fulenwider, D.D.	1902	1902	N.C.	St. Mks., China Grove, N.C.	N.C.	1902	Ord.	1908	Tr. S.C.	1920	50 Years in Ministry 1952
V. L. Fulmer	1913	1913	S.C.	Ascension, Col., S.C.	Tenn.	1915	Tr. S.C.	1923	Tr. Pa.		Pastor at Quicksburg, Va.
J. J. George	1893	1893	Tenn.	New Market, Va.	Tenn.	1893	Ord.	1903	Retired.		Buried at Cherryville, 1932
W. P. Gerberding, D.D.	1918	1918	Pitt.	St. John's, Erie, Pa.	UNC.	1851	Tr. N.W. Syn.				Pastor St. Matthews, Kgs. Mt.
William Gerhard, D.D.	1847	1850	M. Pa.	Pottsville, Pa.	N.C.	1855	Tr. M. Pa.	1861	Tr. M. Pa.		First Principal W.C. Male Acad.
D. A. Goodman	1864	1882	Tenn.	St. Jacob Ch., S.C.	Tenn.	1864	Lic.	1907	Mo. Syn.		Bur. St. John's, Cat. Co. 1917
G. B. Goodman	1936	1936	UNC.	Holy Tr., Hickory.	UNC.	1936	Ord.				Pastor St. Enoch Ch., Kannapolis
Henry Goodman	1831	1832	Tenn.	Phannul's, Rowan Co.	Tenn.	1831	Lic.	1878	Death		Buried St. Martin's, Iredell Co.
R. A. Goodman, D.D.	1909	1909	N.C.	Faith Ch., Rowan Co.	N.C.	1909	Ord.	1921	Tr. S.C.		Prof. Newberry College
Henry Graeber, M.D.	1818	1821	Pa.	Fredericktown, Md	N.C.	1828	Tr. Md. & Va.	1843	Death		Bur. Organ Ch., Rowan Co.
J. J. Greever	1840	1842	SWVa.	Zion's Ch., Va.	N.C.	1840	Lic.	1842	Tr. SWVa.		Bur. Burke's Garden 1877
Jacob Grieson	1810		UNC.	Never Ordained	N.C.	1810	Lic.	1854	Death		Buried in Guilford Co.
J. L. Griffin	1948		UNC.	St. John's, Salis.	UNC.	1948	Ord.	1953	Tr. Ga.-Ala.		Bur. St. Paul's, Savannah
Adam Grimes	1821		UNC.	Never Ordained	N.C.	1821	Lic.	1868	Death		Buried Wilkes Co., N.C.
M. C. Groschlose	1849	1850	SWVa.	St. Pet., Mont. Co., Va.	N.C.	1851	Tr. SWVa.	1873	Tr. So. Ill.		Deceased
L. Grossman	1893		UNC.		Tenn.	1900	Tr. W. Pa.	1904	Tr. Alleg.		
H. L. Gruber	1952		UNC.	St. Marks, Charlotte	UNC.	1952	Ord.	1952	Tr. Va.		Pastor Grace Ch., Catawba Co.
A. L. Hahn	1929		UNC.	Faith Ch., Rowan Co.	UNC.	1929	Ord.	1929	Tr. Ga.		Pastor Calvary, W. Phil., Pa.
C. C. Hahn	1940		UNC.	St. And., Hickory	UNC.	1940	Ord.	1940	Tr. Va.		Pastor Bethphage, Lincoln Co.
S. W. Hahn, D.D.	1919		SWVa.	Bristol, Tenn.	UNC.	1924	Tr. S.C.				Prof. Sou. Sem. 1950
J. B. Haigler	1892		M. Pa.	Trinity, Reading, Pa.	N.C.	1890	Tr. SWVa.	1922	Tr. S.C.		Buried Newberry, S.C. 1932
H. C. Hathcox, D.D.	1873		Susq.	Danville, Pa.	N.C.	1890	Tr. Ohio Sy.	1890	Tr. N. Ill.		Buried at Freeport, Ill. 1926
B. C. Hall	1858		N.C.	Luth. Chap. Ch. Gr	N.C.	1855	Lic.	1864	Death		Buried at Lau's, Guilford Co.
John Hall, D.D.	1901		Tenn.	Luth. Chap., Gastonia	Tenn.	1901	Ord.	1913	Tr. Ga.		Retired Army Chaplain
W. E. Hall	1949		UNC.	Augsburg Ch., Win-Sal	UNC.	1949	Ord.				Chaplain U.S. Army

S. T. Hallman, D.D.	1868	1869	[S.C.]	Walhalla, S.C.	N.C.	1880	Tr.S.C.	1883	Tr.S.C.	1927	B.S.C.	Editor History of S.C. Synod
L. B. Haltwanger	1912	Tenn.		St. Jacob's, Chapin, S.C.	Tenn.	1912	Ord.	1925	Tr.S.C.			Pastor at Chapin, S.C.
W. B. Hamm, D.D.	1928	Ga.		Redeemer, Atlanta, Ga.	UNC.	1936	Tr.Ga.-Ala.	1946	Tr.S.C.			Pas. St. John, Hagerstown, Md.
J. K. Hancher	1845	Tenn.		Ruehl, Ch., Tenn.	Tenn.	1845	Lic.	1860	Tr.Holst.			Helped Org. Holston Synod
William Hancher	1835	Tenn.		Phil. Ch., Gaston Co., N.C.	Tenn.	1835	Lic.	1861	Tr.Holst.			Buried Mill Point, Tenn. 1870
C. W. Harbinson	1940	UNC.		St. Andrews, Hickory	UNC.	1940	Ord.					Pastor St. Luke & Shiloh Chs.
F. M. Harr	1881	[Holst.]		Immanuel Ch., Tenn.	N.C.	1904	Tr.Holst.	1911	Tr.Holst.			Buried Immanuel Ch., Tenn. 1942
Joseph Harr	1821	Lic. by Tenn. at		Zion Ch., Sul Co.	Tenn.	1821	Lic.	1823	Death.			In Ministry Less Than 2 Yrs.
H. H. Harry	1874	[N.C.]		St. James, Concord	N.C.	1874	Ord.	1875				Returned to Ohio due to illness
W. G. Harter	1837	[S.C.]		St. John, Broad River, S.C.	N.C.	1841	Tr.S.C.					Deceased
G. H. Hartwig	1901	[N.Y.]		Potter, N. Y.	Tenn.	1909	Tr.NovaSc.	1917	Tr.Pacif.			In Lincoln, Nebraska
William Hawk	1810	Lic. by N.C. at		Organ Ch., Rowan Co.	N.C.	1810	Lic.					Buried at Hanover, Pa., 1901
J. J. Hauer, D.D.	1826	[N.C.]		St. John, Wythe Co., Va.	N.C.	1826	Lic.	1829	Tr.Va.			Buried at Washington, D.C.
J. W. Hausenfluck	1877	Tenn.		Sol. Ch., Shen. Co., Va.	Tenn.	1877	Ord.	1881	Death.			In First Class Sou. Sem.
Elijah Hawkins	1836	[N.C.]		Zion Ch., Va.	N.C.	1837	Tr.S.C.	1921	Tr.Va.			Died 1868
H. D. Hawthorne	1943	UNC.		Trinity, Landis, N.C.	UNC.	1943	Ord.					Pastor Emmanuel, High Point
J. M. Hedrick	1929	UNC.		Faith Ch., Rowan Co.	N.C.	1884	Tr. Va.	1887	Tr.SWVa.			Died Charlottesville, Va. 1895
D. L. Heglar	1851	UNC.		St. Enoch, Enochville	UNC.	1929	Ord.	1929	Tr.Ga.			Pastor Trinity, Roanoke, Va.
J. S. Heilig	1854	N.C.		St. Enoch, Enochville	N.C.	1951	Lic.	1866	Tr.Md.			Died in Concord, N.C. 1885
C. K. Holland					N.C.	1908	Tr. Norw.					Deceased
R. A. Helms	1896	Va.		Augusta Co., Va.	N.C.	1900	Tr. Va.	1903	Tr.NWSy.			Helped Edit Book of Concord
Ambrose Henkel	1823	Tenn.		Koerner's Ch., Va.	Tenn.	1823	Lic.	1870	Death.			Buried Germantown, Ohio 1870
Andrew Henkel	1811			Min. of Pa.	N.C.	1814	Tr.M.Pa.	1818	Tr.Jt.O.			B. St. John's Ch., Cath. Co., 1831
David Henkel	1813	[Spec.]		St. John's, Cab. Co.	N.C.	1813	Lic.	1820	Helped organize			Deceased
David M. Henkel, D.D.	1848	Tenn.		New Market, Va.	N.C.	1873	Tr. Va.	1876	Tr.Ind.			Deceased
David S. Henkel	1864				Tenn.	1864	Lic.	1868	Dropped out			Later Joined Disciples of Christ
Eusebius Henkel	1933	Lic.Tenn.		St. John's, Lin. Co.	Tenn.	1833	Lic.	1834	Tr.Ind.			Helped Organize Ind. Syn. 1855
Paul Henkel				Born in Rowan Co., N.C. 1754, Lic'd 1781, Organized in Philadelphia 1792 by Min., Pa. An organizer and member N. C. Synod								
				1803, Helped organize Ohio Synod 1818. An organizer and member Tenn. synod 1820. Buried New Market, Va., 1825.								
Philip Henkel	1800	1805	[N.C.]	Pilgrim Ch., Dav. Co.	N.C.	1803	Lic.	1820	Organ.Tenn.Sy			Bur. Richland, Randolph Co. 1833
Polycarp Henkel, D.D.	1843	1846	Tenn.	Daniel's Lin. Co., N.C.	Tenn.	1843	Lic.	1872	ToMo.Syn.			Bur. St. Peter's, Cat. Co. 1889
Socrates Henkel, D.D.	1850	1851	Tenn.	Koerner's Ch., Va.	Tenn.	1850	Lic.					Helped edit Book of Concord
Samuel Herscher	1822	1824	S.C.	St. Michael's, S.C.	N.C.	1822	Lic.	1824	Tr.S.C.			Deceased
A. K. Hewitt, D.D.	1929	UNC.		Faith Ch., Rowan Co.	UNC.	1929	Ord.	1932	Tr.Va.			Pastor Haven Ch., Salisbury
L. W. Heydenreich					N.C.	1868	Tr.E.Pa.	1869	Md.			Buried Brooklyn, N.Y. 1879
G. L. Hill	1948	UNC.		St. John's, Salis.	UNC.	1948	Ord.					Pastor St. James, Newton
W. H. Hiller	1898	Ga.		Ascension, Sav., Ga.	N.C.	1902	Tr.S.C.	1907	Tr.S.C.			Retired at Goldsboro, N.C.
Enoch Hite	1906	Tenn.		St. Thomas, Chapin, S.C.	Tenn.	1906	Ord.	1925	Tr.S.C.			Buried at Frieden's Ch. 1935
R. C. Holland, D.D.	1868	1869	Va.	Hebron, Madison Co., Va.	N.C.	1898	Tr.S.C.	1915	Death.			Buried at Salem, Va.
Samuel Holt (Col.)	1884	[N.C.]			N.C.	1884	Ord.	1889	Org.Alpha Syn			Bur. Samuel Holt Ch., 15, Alam.
C. A. Honeycutt, D.D.	1833	UNC.		Luth. Chap., China Gr.	UNC.	1933	Ord.	1933	Tr.Ga.			Pas. Ebenezer, Columbia, S. C.
W. F. Hook	1949	[S.C.]		Mt. Tabor, W. Col., S.C.	UNC.	1949	Tr.S.C.					Student at Duke University
B. N. Hopkins	1849			Never Ordained	N.C.	1849	Lic.	1853	Dismissed			
W. E. Hubbert	1868	1870	[SWVa.]	Pleasant Hill, Va.	N.C.	1871	Tr.SWVa.	1877	Tr.SWVa.			Died 1916

NAME	Lied.	Ordination		First Reception Info		Removed		Last Reception Info		Remarks
		When	By	Where	Synod	When	By	Syn. of	When	From
K. Y. Huddle	1885	1937	Va.	St. Mark's, Roanoke, Va.	UNC.	1938	Tr. Va.	.....	.....	Pastor St. Matthews, Wilmington
W. P. Huddle	1885	1888	SW Va.	Fembroke, Va.	N.C.	1893	Tr. SW Va.	.....	.....	Buried at Staunton, Va. 1939
A. M. Huffman, D.D.	1917	1917	S.C.	Pomaria, S.C.	N.C.	1919	Tr. S.C.	.....	.....	Pastor at Staunton, Va.
D. C. Huffman	1877	1877	Ohio	Miller's Oh., Hickory	Tenn.	1886	Tr. O.	.....	.....	Buried at Hickory, 1898
L. L. Huffman	1914	1914	Tenn.	St. Mary's Ch., Va.	Tenn.	1914	Ord.	.....	.....	Buried near Alma, Va.
J. W. Hull	1841	1841	Tenn.	St. Paul's Ch., Cat. Co.	Tenn.	1841	Lic.	.....	.....	Deceased
J. H. Hunton	1858	1858	Tenn.	Rader's Ch., Va.	Tenn.	1858	Ord.	.....	.....	Pas. First Ch., Albemarle
J. W. Iddings	1930	1930	UNC.	Holy Tr., Troutman	UNC.	1930	Ord.	.....	.....	Buried at Blytheville, S.C. 1937
H. W. Jeffcoat	1894	1894	N.C.	Bethel Ch., Rowan Co.	N.C.	1894	Ord.	.....	.....	Pastor at Charleston, S.C.
L. H. Jeffcoat	1937	1937	UNC.	Ascension Ch., Shelby	UNC.	1937	Ord.	.....	.....	Deceased
Daniel Jenkins	1834	1834	UNC.	Never Ordained	N.C.	1834	Lic.	.....	.....	Bur. at Shelbyville, Tenn.
William Jenkins	1824	1828	N.C.	Union Ch., Rowan Co.	N.C.	1824	Lic.	.....	.....	Pas. Kure Mem. Ch., Kure Beach
D. F. Johnson	1856	1856	S.C.	Ebenezer, Col., S. C.	UNC.	1947	Tr. Va.	.....	.....	Tr. Ga. 1885, Bur. Leesville, SC 191
W. A. Julian	1856	1859	N.C.	Salem Ch., Rowan Co.	N.C.	1856	Lic.	.....	.....	Buried Glen Rock, Pa. 1880
Jacob Kaempfer	1830	1831	N.C.	Organ Ch., Rowan Co.	N.C.	1830	Lic.	.....	.....	Prof. in Southern Seminary
A. H. Keck, Jr.	1934	1934	Mich.	South Bend, Ind.	UNC.	1945	Tr. Ill.	.....	.....	Chaplain in World War I
E. F. Keener, D.D.	1889	1889	M. Pa.	Lebanon, Pa.	UNC.	1922	Tr. NY & Eng	.....	.....	Tr. Ill '23, Bur. Wythe, Va., '32
C. R. W. Kestley	1901	1901	SW Va.	Salem, Va.	N.C.	1901	Tr. SW Va.	.....	.....	Prof. Lenoir Rhyne College
Albert Koser, Ph.D.	1913	1913	Iowa	Dubuque, Iowa	UNC.	1927	Tr. Iowa	.....	.....	Buried at Waynesboro, Va. 1940
S. L. Keller	1887	1887	M. Pa.	Zion, Phila., Pa.	N.C.	1887	Tr. M. Pa.	.....	.....	Pastor St. Paul's, Startown
R. H. Kempley	1930	1930	UNC.	Holy Tr., Troutman	UNC.	1930	Ord.	.....	.....	Tr. S.C. 1935, at Ehrhardt, S.C.
J. S. Kern	1928	1928	UNC.	Augsburg, Winston Sa.	UNC.	1928	Ord.	.....	.....	Bur. Luth. Chapel, Ch. Grove
M. L. Kester	1912	1912	N.C.	St. Marks, Charlotte	N.C.	1912	Ord.	.....	.....	Deceased
W. R. Ketchie	1868	1871	N.C.	Salem Ch., Rowan Co.	N.C.	1868	Lic.	.....	.....	Died in Virginia
Martin Kibler	1820	1820	N.C.	Lincolnton, N.C.	N.C.	1820	Lic.	.....	.....	Missionary Pastor
S. S. Kiesler	1894	1894	Tenn.	St. John, Lex. Co., S.C.	Tenn.	1894	Ord.	.....	.....	Buried Leesville, S.C. 1942
Jacob Kilian	1836	1837	Tenn.	Koerner's Ch., Va.	Tenn.	1836	Lic.	.....	.....	Pres. of N.C. Synod 4 Years
Whitson Kimball	1860	1862	N.C.	Organ Ch., Rowan Co.	N.C.	1860	Lic.	.....	.....	Pastor St. Stephen's, Lenoir
J. D. Kinard, D.D.	1892	1892	S.C.	Mt. Tabor, Newberry, S.C.	UNC.	1924	Tr. S.C.	.....	.....	Pas. St. Paul's O.M.L. Pleas. Alam.
M. M. Kinard, D.D., Ph.D.	1885	1887	N.C.	Grace, Prosperity	N.C.	1906	Tr. Holst.	.....	.....	Buried at Daniel's Ch. 1938
C. B. King, D.D.	1885	1887	N.C.	St. Mitch. Iredell Co.	N.C.	1885	Lic.	.....	.....	Deceased
C. S. King	1949	1949	UNC.	Holy Tr., Hickory	UNC.	1949	Ord.	.....	.....	Retired
P. G. Kinney	1931	1931	UNC.	Holly Grove Church	UNC.	1931	Ord.	.....	.....	Pastor Daniel's, Lincoln Co.
H. A. Kistler, Ph. D.	1905	1905	Tenn.	Christ Ch., Stanley	UNC.	1922	Tr. S.C.	.....	.....	Sec. UNO 1921-33, Died 1950
Paul Klutz	1841	1843	S.C.	St. Matthew's Ch., S.C.	N.C.	1856	Tr. S.C.	.....	.....	Died at Concord N.C. 1890
M. J. Klutz	1919	1919	N.C.	Union Ch., Rowan Co.	N.C.	1919	Ord.	.....	.....
O. K. Knight	1952	1952	UNC.	St. Mks., Charlotte	UNC.	1952	Ord.	.....	.....
E. H. Kohn	1893	1893	M. Pa.	Philadelphia, Pa.	Tenn.	1897	Tr. SW Va.	.....	.....
J. S. Koerner	1881	1881	Tenn.	Mt. Pleasant, Va.	Tenn.	1881	Ord.	.....	.....
D. J. Koontz (Col.)	1880	1880	N.C.	Mt. Pleasant, N.C.	N.C.	1880	Ord.	.....	.....

H. A. Kuhn.....	1951	UNC.	St. Paul's, Dallas.	UNC.	1951	Ord.	Pastor Trinity Ch., Sanford
S. W. Kuhns.....	1875	Pitt.	First Ch., Pittsburgh.	N.C.	1910	NW Syn.	Buried Emonton, Pa. 1929
C. F. Kyles.....	1929	UNC.	Faith Ch., Rowan Co.	UNC.	1929	Ord.	Pastor Lau's, Guilford Co.
J. L. Lackey.....	1944	UNC.	St. Paul's, Rowan Co.	UNC.	1944	Ord.	Pas. St. Timothy, Catawba Co.
J. K. Lasley.....	1938	UNC.	St. Matthew's, Rowan.	UNC.	1938	Ord.	Pastor St. John's, Statesville
W. H. Lefstead.....	1856	UNC.	St. John's, Salis.	N.C.	1927	Ord.	Pastor at Mobile, Alabama
Caleb Lentz.....	1859	N.C.	Luther's Chapel, N.C.	UNC.	1856	Lic.	Last Work in Davie Pastorate
H. B. Leonard.....	1943	UNC.	Trinity Ch., Lands.	UNC.	1943	Ord.	Factor at Rural Retreat, Va.
E. W. Leslie.....	1898	SW Va.	Rural Retreat, Va.	N.C.	1899	Tr. SW Va.	Bur. Granville, S.C. 1950
I. D. Lindler.....	1952	UNC.	Ebenezer, Columbia, S.C.	N.C.	1952	Tr. S.C.	Pastor Grace Ch., Hendersonville
C. R. Linberger.....	1951	UNC.	St. Paul's, Dallas.	UNC.	1951	Ord.	Pastor St. Martin's, Maiden
E. R. Linberger, Sr.....	1925	UNC.	Holy Tr., Hickory.	UNC.	1925	Ord.	Mission Pastor at Lumberton
E. R. Linberger, Jr.....	1929	UNC.	St. Matthews, Kgs. Mt.	UNC.	1929	Ord.	Chaplain U.S. Navy
H. F. Linberger.....	1945	UNC.	Organ Ch., Rowan Co.	UNC.	1945	Ord.	Pas. Ebenezer Ch., Rowan Co.
F. B. Lingle.....	1918	N.C.	Ausborg Ch., Win.-Sa.	N.C.	1918	Ord.	Buried Salisbury N.C. 1949
G. H. Lingle.....	1904	N.C.	Christiana Church.	N.C.	1904	Ord.	See N. C. Synod 1915-1921
G. W. Lingle.....	1939	UNC.	St. John's, Cherryville.	UNC.	1939	Ord.	Pastor Holy Trinity, Gastonia
A. S. Link.....	1837	Tenn.	Kolner's Ch., Va.	Tenn.	1837	Lic.	To Ohio Synod
J. W. Link.....	1910	SW Va.	Reanoke, Va.	UNC.	1927	Tr. Va.	Retired Shepherdstown, W. Va.
C. A. Linn, D.D., Ph.D.....	1918	M.Pa.	St. John's, Phila., Pa.	UNC.	1922	Tr. Ga.	President Ga.-Ala. Synod
H. C. Linn.....	1951	UNC.	St. Paul's, Dallas.	UNC.	1951	Ord.	Pastor in Watauga County
J. Adolphus Linn.....	1877	N.C.	St. Peter's, Rowan.	N.C.	1877	Ord.	Bur. at Mt. Pleasant 1923
J. Arthur Linn.....	1922	M.Pa.	Gloria Dei Ch., Pa.	UNC.	1936	Tr. M.Pa.	Missionary to Japan 1922-33
Joseph A. Linn.....	1844	N.C.	St. Matthew's, Rowan.	N.C.	1844	Lic.	Thrown from horse and killed
J. K. Linn.....	1915	M.Pa.	Holy Com., Phil., Pa.	UNC.	1952	Tr. S.C.	Prof. in Sou. Sem. 10 Years
A. W. Lippard.....	1929	UNC.	Faith Ch., Rowan Co.	UNC.	1929	Ord.	Chaplain State Hosp., Morganton
C. K. Lippard, D.D.....	1900	Tenn.	Cedar Grove Ch., S.C.	Tenn.	1900	Ord.	Missionary to Japan 1900-1939
C. O. Lippard.....	1918	SW Va.	Lynchburg, Va.	Tenn.	1920	Tr. SW Va.	He and Wife Buried Hickory
M. L. Little.....	1873	Tenn.	St. John's, Lex., S.C.	Tenn.	1873	Lic.	Buried Oakwood Cem., Hickory
W. H. Little.....	1900	Tenn.	Cedar Grove Ch., S. C.	Tenn.	1900	Ord.	Prof. in Lenoir Rhyne College
L. L. Lohr, D.D.....	1891	Tenn.	St. Paul's, S. C.	Tenn.	1891	Ord.	Buried at Daniel's Ch., 1937
E. E. Long.....	1893	Tenn.	Emmanuel, New Mkt., Va.	Tenn.	1893	Ord.	Buried at Conover, N.C. 1936
I. E. Long.....	1910	S.C.	St. And., Charles, S.C.	N.C.	1912	Tr. S.C.	Pastor at Charleston, S.C.
J. J. Long, D.D.....	1898	S.C.	St. And., Charles, S.C.	N.C.	1911	Tr. S.C.	Buried at Newberry, S.C. 1942
F. C. Longaker, Ph.D.....	1896	Witt.	St. Paul, Bucyrus, O.	Tenn.	1916	Tr. Miami G.S.	Died Graterford, Pa., 1948
R. F. Ludwig.....	1938	N.Y.	Staten Island, N. Y.	UNC.	1952	Tr. Va.	Konnarock, Va.
C. E. Lutz.....	1927	UNC.	St. John's, Salis.	UNC.	1927	Ord.	Pastor Concordia Ch., Rowan Co.
W. A. Lutz.....	1877	N.C.	St. Peter's, Rowan.	N.C.	1877	Ord.	Buried at Winston-Salem 1941
E. L. Lybrand.....	1878	Tenn.	St. Matt., Shen. Co., Va.	N.C.	1878	Ord.	Died at Mt. Tabor Ch., S.C.
C. C. Lyerly.....	1886	S. Ill.	St. John's, Ill.	N.C.	1890	Tr. S. Ill.	Died Ft. Worth, Tex., 1927 or '28
J. W. Lyerly.....	1938	UNC.	St. Matt., Rowan Co.	UNC.	1938	Ord.	Pastor Messiah Ch., Salisbury
C. P. MacLaughlin, D.D.....	1898	UNC.	Holy Tr., Hickory.	UNC.	1925	Ord.	Factor Pilgrim Ch.
E. R. McCauley, D.D.....	1895	SW Va.	Graham, Va.	N.C.	1910	Tr. Alleg.	Bur. Atlanta, Ga. 1928
G. W. McClanahan, D.D.....	1892	M.Pa.	Trinity, Reading, Pa.	UNC.	1924	Tr. Md.	Retired at Baltimore, Md.
				N.C.	1913	Tr. Pa.	Mbr. Or. Home Bord 1926-49

NAME	Licd.		When		Ordination		First Reception Into		Removed		Last Reception Into		Remarks
			By	Where			Synod	When	By	When	Syn. of	When	
H. A. McCullough, D.D.	1817		1895 S.C.	St. Mich., Lex. Co., S.C.	UNC.	1896	Tr. S.C.	1911	Tr. S.C.				Retired at Columbia, S.C.
H. A. McCullough, Jr.	1817		1932 S.C.	Grace, Prosperity, S.C.	UNC.	1948	Tr. S.C.						Past. Emmanuel Ch., Lincolnton
Michael McMakin	1804		N.C.	Pilgrim Ch., N.C.	N.C.	1817	Lic.		To Tenn.				
J. L. Markert	1876		1808		N.C.	1804	Lic.	1850	Death				Died at Portland Mills, Ind.
C. A. Marks	1876		1877 SW Va.	Stoney Cr. Ch., Va.	N.C.	1889	Tr. S.C.	1896	Tr. Va.				Buried Waynesboro, Va., 1926
W. G. Marz			1932 UNC	St. Marks, Charlotte	UNC		Ord.						Asst. Pastor St. Mks., Charlotte
H. J. Matthias			1898 S.C.	St. And., Charles, S.C.	Tenn.	1903	Tr. S.C.	1905	Tr. Chic.				Bur. San Bernardino, Cal 1927
J. D. Mauney			1906 Tenn	St. Thomas Ch., S.C.	Tenn.	1906	Ord.	1909	Tr. S.C.				Buried Kings Mountain 1947
J. D. Mauney, Jr.			1943 UNC	Trinity, Landis.	UNC	1943	Ord.						Pastor St. James, Fayetteville
J. Luther Mauney, D.D.			1934 UNC	St. Paul, Wilmington	UNC	1934	Ord.	1934	Tr. Va.	UNC.	1922		President Virginia Synod
M. F. Mauney			1945 UNC	Oran Ch., Rowan Co.	UNC	1945	Ord.						Pastor at Lynchburg, Va.
W. F. Medlin	1812		1950 UNC	St. Matt., Kgs. Mt.	UNC	1950	Ord.	1950	Tr. Va.				Pastor at Blountville, Tenn.
J. Y. Meetze	1836		1822 N.C.	In S.C.	N.C.	1812	Lic.	1824	Tr. S.C.				Died Lexington Co., S.C., 1833
J. H. Mengert			1839 U. Basel	Baden, Ger.	N.C.	1859	Tr. Ind.		Death				First Pastor St. Paul, Wilmington
G. A. Metz	1812		1929 S.C.	St. And., Charles, S.C.	UNC	1929	Tr. S.C.	1931	Released				
J. W. Meyer				Never Ordained	N.C.	1812	Lic.	1817	Removed				Chaplain U.S. Navy
D. M. Michael			1949 UNC	Holy Tr., Hickory	UNC	1949	Ord.						Died 1921
D. W. Michael	1815		1887 N.C.	St. Luke, Dav. Co.	N.C.	1887	Ord.	1895	Tr. Va.				Bur. Washington Co. Va. 1844
Adam Miller, Sr.	1825		1820 Tenn.	Seaholm's Ch., Tenn.	N.C.	1815	Lic.	1826	Organizer				Went to Joint Synod of Ohio
Adam Miller, Jr.			1826 Tenn.	Beuhler's Ch., Tenn.	Tenn.	1825	Lic.	1846	Withdrew				
C. B. Miller			1887 N.C.	Concordia Ch., Rowan	N.C.	1887	Ord.	1888	Tr. Va.				Bur. Charlotte N. C. 1936
C. L. Miller, D.D.			1898 N.C.	Macedonia Ch., Burl.	N.C.	1898	Ord.	1905	Tr. Tenn.				Retired at Bennettsville, S.C.
D. L. Miller			1907 Tenn	St. Matt. Ch., Kgs. Mt.	Tenn.	1907	Ord.	1909	Tr. Pitts.				Tr. to S.C. 1921; Died 1949
G. A. Miller			1934 UNC	St. Paul's, Wilmington	UNC	1934	Ord.						Pastor Trinity Ch., Lincoln Co.
H. N. Miller, Ph.D.			1894 Md.	Frostburg, Md.	N.C.	1895	Tr. Md.	1903	Tr. Ohio.				Bur. at China Grove N.C. 1939
Jacob Miller	1812		1822 N.C.	Pilgrim Ch.	N.C.	1812	Lic.	1840	Tr. Ind.				Deceased
J. A. L. Miller			1910 N.C.	First Ch., Albemarle	N.C.	1910	Ord.	1920	Tr. Va.				Bur. at Bethel, Rowan Co. 1945
J. I. Miller, D.D.			1889 Tenn.	Holly Grove, N.C.	Tenn.	1885	Tr. Va.	1894	Tr. Va.				Died 1912
J. P. Miller, D.D.			1909 Tenn.	St. Paul, Lex. Co., S.C.	Tenn.	1889	Ord.	1900	Tr. N.C.				Died at Radford, Va. 1939
Lester D. Miller, D.D.			1942 UNC	St. Andrews, Hickory	Tenn.	1909	Ord.						Retired at Hickory, N.C.
L. David Miller			1921 Ohio.	St. Matt. Ch., Toledo, O.	UNC	1942	Ord.	1944	Tr. N.Y.				Co-Pastor Trinity, Ft. Wayne, In
Martin M. Miller	1863			Never Ordained	N.C.	1863	Lic.	1864	Death				Pastor Crouse Parish, N.C.
Paul L. Miller			1921 UNC	Macedonia Ch., Burl.	UNC	1921	Ord.						Bur. at Bethel Ch., Rowan Co.
P. L. Miller	1891		1885 Va.	New Market, Va.	N.C.	1891	Ord.	1901	Tr. Ohio.				Pastor at Good Hope, Hickory
Peter Miller	1858		1860 Va.	Bridgewater, Va.	N.C.	1880	Tr. Va.	1894	Tr. SW Va.				Bur. Mt. Pleasant, W. Va., 1936
R. J. Miller				Came from Scotland 1774; Licensed by M.E. Church 1784; Ordained by Lutheran Ministry at St. John's Church, Cabarrus County, N. C. 1794; Helped organize N. C. Synod 1803; Went to Episcopal Church 1821; Buried at Lenoir, N. C., 1834.									Bur. Emm., Woodstock Va. 1918

T. Miller.....	1832	Va.....	St. John's, Aug. Co.....	Tenn.....	1865	Tr. Va.....	1878	Tr. Tenn.....	Tenn.....	.....	.....	Died 1880
C. A. Misenheimer.....	1838	UNC.....	St. Matthews, Rowan.....	UNC.....	1938	Ord.....	.....	.....	.....	.....	.....	Pastor St. Luke's, Rowan Co.
E. L. Misenheimer, Jr.....	1940	UNC.....	St. Andrews, Hickory.....	UNC.....	1940	Ord.....	.....	.....	.....	.....	.....	Pastor Center Grove, Kannapolis
P. E. Monroe, D.D., LL.D.....	1901	SWVa.....	Salem, Va.....	UNC.....	1924	Tr. S.C.....	.....	.....	.....	.....	.....	Pres. Lenoir Rhyne Col. 16 Yrs.
J. B. Moore, D.D., Ph.D.....	1913	N.C.....	St. John's, Cab. Co.....	N.C.....	1913	Ord.....	.....	Tr. SWVa.....	UNC.....	1933	III.....	Prof. in Southern Seminary
P. E. Moore.....	1935	UNC.....	Emmanuel, High Point.....	UNC.....	1935	Ord.....	.....	.....	UNC.....	.....	.....	Pastor at Salem Ch., Rowan Co.
F. C. Morehead, Jr.....	1822	UNC.....	St. Paul's, Rowan Co.....	UNC.....	1944	Ord.....	.....	.....	.....	.....	.....	Pastor St. John's Ch., Hudson
Christian Moretz.....	1824	Tenn.....	St. James, Green Co., Tenn.....	Tenn.....	1822	Lic.....	.....	To Ind.....	.....	.....	.....	A Synod in Indiana in 1835
W. J. Moretz.....	1856	Tenn.....	Melanchthon, Ran. Co., Te.....	Tenn.....	1852	Lic.....	.....	Remov. from. roll.....	.....	.....	.....	Buried Old Mt. Pleasant 1906
W. J. Moretz.....	1927	UNC.....	St. John's, Salis.....	UNC.....	1927	Ord.....	.....	Tr. S.C.....	.....	.....	.....	Pastor at Bradenton, Florida
G. I. Morgan.....	1902	Tenn.....	Rader's Ch., Va.....	Tenn.....	1902	Ord.....	.....	Tr. N.C.....	Tenn.....	1912	N.C.....	Buried Leesville, S.C. 1948
F. G. Morgan, Ph.D.....	1913	Tenn.....	St. James, Page Co., Va.....	UNC.....	1921	Tr. Va.....	.....	Tr. S.C.....	UNC.....	1935	S.C.....	Bur. Hickory 1948, Prof. L.R. Col
J. L. Morgan, D.D., LL.D.....	1902	N.C.....	St. Mks., China Grove.....	N.C.....	1902	Ord.....	.....	.....	.....	.....	.....	President of Synod 1919-1947
John I. Morgan.....	1916	UNC.....	St. James, Concord.....	N.C.....	1916	Ord.....	.....	.....	.....	.....	.....	Pastor at Richfield, N.C.
P. L. Morgan.....	1945	UNC.....	Union Ch., Rowan Co.....	UNC.....	1945	Ord.....	.....	Miss. to Ind.....	1945-194	.....	.....	Pastor Phila. Ch., Granite Falls
A. D. L. Moser.....	1866	S.C.....	St. Mks., Edgefield, S.C.....	N.C.....	1867	Tr. S.C.....	.....	.....	.....	.....	.....	Buried at Charlotte, N.C.
Daniel Moser.....	1812	N.C.....	St. John's, Cab. Co.....	N.C.....	1812	Lic.....	.....	Death.....	.....	.....	.....	Buried St. John's, Catawba Co.
Jacob Moser.....	1820	S.C.....	St. John's, Lex., S.C.....	N.C.....	1820	Lic.....	.....	Death.....	.....	.....	.....	Helped Org. S. C. Syn., Died 1865
J. C. Moser, D.D.....	1876	Tenn.....	St. John's Ch., S.C.....	Tenn.....	1873	Lic.....	.....	Death.....	Buried Hickory	.....	.....	A Founder Lenoir College
J. F. Moser.....	1889	Tenn.....	Daniel's Ch., Linc.....	Tenn.....	1889	Ord.....	.....	Death.....	.....	.....	.....	Died Lutheran Chap., Gastonia
J. R. Moser.....	1837	Tenn.....	Koerner's Ch., Va.....	Tenn.....	1836	Lic.....	.....	To Mo. Sy.....	.....	.....	.....	Deceased
Timothy Moser.....	1844	Tenn.....	Buehler Ch., Tenn.....	Tenn.....	1844	Lic.....	.....	Death.....	.....	.....	.....	Bur. St. Martin's, Cab. Co.
W. D. Moser.....	1850	UNC.....	St. Matt., Kgs. Mt.....	UNC.....	1950	Ord.....	.....	Tr. Ga.-Ala.....	.....	.....	.....	Pastor Birmingham, Ala.
W. E. Murray.....	1892	.....	.....	Tenn.....	1915	Tr.....	.....	Tr NY&NE.....	.....	.....	.....	Died 1922
W. T. Nau, Ph.D.....	1930	Mo. Syn.....	Effingham, Ill.....	UNC.....	1938	From MoSyn.....	.....	.....	.....	.....	.....	Prof. Lenoir Rhyne College
S. L. Nease.....	1892	Tenn.....	Holy Tr., Hickory.....	Tenn.....	1892	Ord.....	.....	Tr. Ga.....	UNC.....	1921	Ga.....	Tr. to Va. 1925, Died 1941
J. G. Neiffer.....	1868	M.Pa.....	.....	N.C.....	1870	Tr. Va.....	.....	Tr. Ohio.....	.....	.....	.....	Buried at Toledo, Ohio 1924
G. W. Neilson.....	1921	UNC.....	Macedonia Ch., Burl.....	UNC.....	1921	Ord.....	.....	Tr. S.C.....	.....	.....	.....	Bur. Charleston, S. C. 1926
C. E. Norman.....	1917	N.C.....	First Ch., Albemarle.....	N.C.....	1917	Ord.....	.....	.....	.....	.....	.....	Missionary to Japan 1918-1932
J. L. Norris, D.D.....	1927	UNC.....	St. John's, Salis.....	UNC.....	1927	Ord.....	.....	.....	.....	.....	.....	Pas. Macedonia, Burlington
Adolph Nussmann.....												
Born in Muenster, Germany 1734; Came to America 1773 to become pastor and director of Lutheran churches in N. C.; First located at Organ Church, Rowan Co. 1773-1774; then at St. John's Church, Cabarrus County, 1774-1794; Buried at St. John's Ch. 1794												
F. C. Oberly.....	1892	M.Pa.....	Trinity, Reading, Pa.....	Tenn.....	1893	Tr. M.Pa.....	.....	Tr. Chic.....	.....	.....	.....	Died 1922
D. I. Offman.....	1889	Tenn.....	Holly Gr., Dav. Co., N.C.....	Tenn.....	1889	Ord.....	.....	.....	64 Years in Min.....	.....	.....	Retired at Burlington, N.C.
W. B. Oney.....	1881	SWVa.....	Clover Hollow, Va.....	N.C.....	1897	Tr. SWVa.....	.....	Tr. Va.....	.....	.....	.....	Buried at Staunton, Va. 1899
J. W. Oxner.....	1908	Ga.....	Mt. Pilgrim, Haralson.....	Tenn.....	1920	Tr. S.C.....	.....	Tr. S.C.....	.....	.....	.....	Retired at Leesville, S.C.
S. C. Palmer.....	1835	Lac-by Tenn.....	Synod.....	Tenn.....	1835	Lic.....	.....	Removed.....	.....	.....	.....	.....
G. H. C. Park.....	1914	N.C.....	Macedonia Ch., Burl.....	N.C.....	1914	Ord.....	.....	Tr. S.C.....	.....	.....	.....	Pastor at Whitmire, S. C.
E. P. Parker.....	1872	N.C.....	Frieden's Ch., Burl.....	N.C.....	1872	Ord.....	.....	Death.....	.....	.....	.....	Buried at Frieden's Ch.
T. C. Parker.....	1899	SWVa.....	Macon, W. Va.....	N.C.....	1903	Tr. SWVa.....	.....	Tr. SWVa.....	.....	.....	.....	Retired at Penbroke, Va.
C. R. Patterson.....	1921	Ga.....	Macon, Ga.....	UNC.....	1922	Tr. Ga.....	.....	.....	.....	.....	.....	Pas. St. Stephen's, Hickory
R. L. Patterson, D.D.....	1894	Md.....	St. Paul, Frostburg, Md.....	N.C.....	1908	Tr. Alleg.....	.....	Tr. Kan.....	UNC.....	1929	Kan.....	Buried at China Grove, 1944

NAME	Licd.	Ordination			First Reception Into			Removed		Last Reception Into		Remarks
		When	By	Where	Synod	When	By	When	By	Syn. of	When	
R. S. Patterson, D.D.	1892	1892	1892	First Ch., Frederick, Md.	N.C.	1913	Tr. E. Pa.	1917	Tr. Md.	.....	.....	Buried at Gettysburg, Pa. 1930
J. L. Reeler	1905	1905	UNC	St. Matt., Kgs. Mt.	UNC	1950	Ord.	1950	Tr. S.C.	.....	.....	Pastor Prosperity, Cabarrus Co.
J. C. Peery, D.D.	1905	1905	SW Va.	Zion's, Wythe Co., Va.	Tenn.	1918	Tr. Va.	1925	Tr. S.C.	.....	.....	Pres. L. R. College 1919-1924
R. B. Peery, D.D., Ph.D.	1892	1892	Va.	Melanchthon Chap., Va.	Tenn.	1920	Tr. Ill.	1924	Tr. Ohio	.....	.....	Mis'ary Japan, Bur. Raleigh '34
R. N. Peery	1899	1899	Va.	St. Mks., Roanoke, Va.	UNC	1950	Tr. Va.	.....	.....	.....	.....	Pastor at Beth Eden, Newton
C. H. Pence	1892	1892	Jt. O.	Good Shep., Mt. Holly	Tenn.	1912	Tr. Chicago	1914	Tr. Jt. O.	.....	.....	Buried at Wabash, Ind. 1947
E. Z. Pence	1916	1916	Tenn.	Christ Ch., Gaston Co.	Tenn.	1896	Ord.	1924	Tr. S.C.	.....	.....	Pastor Trinity, Greenville, S.C.
M. L. Pence	1896	1896	Tenn.	Tenn. Daniel's Ch., Cat. Co.	Tenn.	1843	Lic.	1897	Death	.....	.....	Buried Solomon's Ch., Va. 1926
J. R. Peterson	1843	1846	Tenn.	St. John's, Cab. Co.	N.C.	1913	Ord.	1893	Tr. SW Va.	.....	.....	Bur. Christ Ch., Stanly, NC
B. E. Petrea, D.D.	1913	1913	N.C.	St. John's, Cab. Co.	N.C.	1913	Ord.	.....	UNC	.....	.....	Statistical Sec. Synod 1933-
H. M. Petrea	1892	1892	N.C.	St. Paul's, Rowan Co.	N.C.	1892	Ord.	1893	Tr. Alleg.	.....	.....	At Somerset, Pa.
H. S. Petrea, D.D.	1916	1916	N.C.	St. Paul's, Rowan Co.	N.C.	1915	Ord.	1915	Tr. S.C.	.....	.....	Pas. Grace Co., Rock Hill, S.C.
R. W. Petrea	1876	1876	N.C.	St. Enoch's Ch.	N.C.	1876	Ord.	1888	Tr. S. Ill.	.....	.....	B. at Pownee City, Neb. 1903
F. W. E. Peschau, D.D.	1873	1876	Pitts.	Apollo, Pa.	N.C.	1882	Tr. M. Pa.	1893	Tr. Pitts.	.....	.....	Bur. Miamisburg, O., 1916
W. P. Phifer (Col.)	MdSy	1880	N.C.	Charlotte, N. C.	N.C.	1890	Ord.	1890	Tr. Abha	.....	.....	An Organizer Alpha Syn. 1889
Alexander Phillips, D.D.	1859	1861	SW Va.	St. John's, Wythe Co., Va.	N.C.	1859	Lic.	1861	Tr. SW Va.	.....	.....	Died 1916
C. A. Phillips	1902	1902	N.C.	St. Mks., China Grove	N.C.	1902	Ord.	1904	Tr. Ga.	.....	.....	Fifty Years in Ministry
G. A. Phillips	1940	1940	UNC	St. Andrews, Hickory	UNC	1940	Ord.	1947	Tr. S.C.	.....	.....	Missionary in India
C. R. Pless	1904	1904	N.C.	Christiana Ch., Rowan	N.C.	1904	Ord.	.....	.....	.....	.....	Retired Kannapolis, N.C.
J. A. Pless	1940	1940	UNC	St. Andrews, Hickory	UNC	1940	Ord.	.....	.....	.....	.....	Pastor St. Luke's, Davidson Co.
T. C. Plexico	1951	1951	S.C.	Mt. Tabor, W. Col., S.C.	UNC	1951	Tr. S.C.	.....	.....	.....	.....	Pastor Union Ch., Rowan Co.
J. P. Price	1888	1888	Tenn.	St. Pet., Lex. Co., S.C.	Tenn.	1888	Ord.	1935	Death	.....	.....	Buried at Hickory, N.C.
S. S. Rahn, D.D.	1874	1874	Ga.	Mt. Pilgrim Ch.	N.C.	1877	Tr. S.C.	1879	Tr. S.C.	.....	.....	Tr. Ga. 1897, Bur. Columbia 1911
W. C. Rankin	1831	1831	Tenn.	Buehler's Ch., Tenn.	Tenn.	1831	Ord.	1833	Withdrew	.....	.....	.....
Michael Rauch	1812	1819	N.C.	St. John's, Cab. Co.	N.C.	1812	Lic.	1824	Organizer	.....	.....	.....
John Reck	1826	1826	N.C.	Zion's, Botet. Co., Va.	N.C.	1826	Ord.	1831	Tr. Md.	.....	.....	Bur. Lexington Co., S.C. 1869
John Reichert	1821	1821	N.C.	Lau's Church	N.C.	1821	Lic.	.....	.....	.....	.....	Died in S. C.
Christian Reitzel	1835	1841	Tenn.	Rader's, Rock Co., Va.	Tenn.	1835	Lic.	1870	Death	.....	.....	Bur. St. Peter's, Catawba Co.
E. A. Reprass, Ph.D.	1900	1900	M. Pa.	St. Michael, Phil., Pa.	N.C.	1918	Tr. Va.	1918	Tr. W. Pa.	.....	.....	Retired at Columbia, Pa.
H. E. Rhoads	1951	1951	UNC	St. Paul's, Dallas	UNC	1951	Ord.	.....	.....	.....	.....	Asst. St. John's, Salisbury
C. K. Rhodes	1913	1913	Tenn.	Holy Tr., Hickory	Tenn.	1913	Ord.	1919	Tr. S.C.	.....	.....	At Charlotte, N. C.
G. H. Rhodes, D.D.	1907	1907	SW Va.	Tazewell, Va.	UNC	1927	Tr. Va.	.....	.....	.....	.....	Retired at Albemarle, N.C.
John Rhodes	1841	1841	Tenn.	Rader's, Rock Co., Va.	Tenn.	1841	Ord.	1842	Death	.....	.....	Buried near Vesal's Ford
S. W. Rhyme, D.D.	1922	1922	UNC	St. Matt., Kgs. Mt.	UNC	1922	Ord.	.....	.....	.....	.....	Sec. Parish-Ch. School Board
J. M. Rickert	1804	1804	N.C.	Never Ordained	N.C.	1804	Lic.	.....	.....	.....	.....	(No Reference After 1815)

C. E. Ridenhour	1919	N. C.	Union Ch., Rowan Co.	1919	Ord.	.....	.....	.....	Pastor Holy Communion, Dallas
E. W. Ridenhour	1951	UNC	St. Paul's, Dallas	1951	Ord.	.....	.....	.....	Pastor Mt. Herman-Sharon Chs.
M. L. Ridenhour	1909	N. C.	Faith Ch., Rowan Co.	1909	Ord.	.....	.....	.....	Bur. St. John's Ch., Cab. Co.
V. C. Ridenhour, D. D.	1902	N. C.	St. Mks., China Grove	1902	Ord.	.....	.....	.....	Bur. Hickory, N. C., 1941
G. H. Riemschneider	1808	M. Pa.	Solomon's Ch.	1824	Tr. Md.	.....	.....	.....	Deceased
J. P. Rimmer	1915	Ohio	First Ch., Spr'field, O.	1948	Tr-Ky-Tenn.	.....	.....	.....	Pastor Mt. Hermon, Cab. Co.
G. A. Riser	1898	N. C.	Macedonia Ch., Burl.	1898	Ord.	.....	.....	.....	Died 1902
W. H. Riser	1898	N. C.	Madison, Va.	1911	Tr. Va.	.....	.....	.....	Buried Orangeburg, S. C., 1924
V. Von A. Riser	1898	S. C.	St. And., Charles., S. C.	1916	Tr. S. C.	.....	.....	.....	Retired at Pomaria, S. C.
P. D. Risinger	1897	Tenn.	Mt. Tabor, S. C.	1897	Ord.	.....	.....	.....	Died Leesville, S. C., 1951
C. R. Ritchie, D. D.	1927	UNC	St. John's, Salis.	1927	Ord.	.....	.....	.....	Sec. So. Mt. Work, Kon. Va.
E. L. Ritchie	1905	N. C.	Pilgrim Ch.	1905	Ord.	.....	.....	.....	Died Washington, D. C. 1943
G. O. Ritchie	1913	N. C.	St. John's, Cab. Co.	1913	Ord.	.....	.....	.....	Bur. St. John's, Cab. Co.
H. H. Ritchie	1944	UNC	St. Paul's, Rowan Co.	1944	Ord.	.....	.....	.....	Pas. Trinity, Rocky Mt. N. C.
J. A. Ritchie	1935	UNC	Emmanuel, High Point	1935	Ord.	.....	.....	.....	At Landis, N. C.
W. W. J. Ritchie	1899	S. C.	Newberry Co., S. C.	1900	Tr. S. C.	.....	.....	.....	Retired at Churchville, Va.
H. H. Robinson	1951	UNC	St. Paul's, Dallas	1951	Ord.	.....	.....	.....	Pastor Holy Comforter, Belmont
G. G. Robertson	1952	UNC	St. Mks., Charlotte	1952	Ord.	.....	.....	.....	Pastor Christ Ch., E. Spencer
E. F. K. Roof	1914	S. C.	First Ch., Green, S. C.	1922	Tr. Ga.	.....	.....	.....	Silver Valley
F. K. Roof	1900	Tenn.	Cedar Grove Ch., S. C.	1900	Ord.	.....	.....	.....	Buried Mt. Hermon, S. C., 1931
L. O. Roof	1929	S. C.	St. And., Charles., S. C.	1945	Tr. S. C.	.....	.....	.....	Pas. Holly Grove & N. Jer.
W. H. Roof	1895	Tenn.	St. Andrews, Hickory	1895	Ord.	.....	.....	.....	Bur. Daniel's, Lin. 1952
W. J. Roof	1910	Tenn.	Emmanuel, Lincolnton	1910	Ord.	.....	.....	.....	Retired at Mt. Pleasant, S. C.
Arnold Roschen	1788	N. C.	In Germany	1788	Tr.	.....	.....	.....	Served in Davidson County
C. A. Rose	1883	SWVa.	Clover Hollow, Va.	1884	Tr. SWVa.	.....	.....	.....	Bur. Luth. Chapel, China Grove
D. P. Rosenmiller	1830	N. C.	Organ Ch., Rowan Co.	1830	Lic.	.....	.....	.....	Buried Lancaster, Pa., 1880
Phillip Roth	1812	N. C.	Never Ordained	1812	Lic.	.....	.....	.....	Preached in Guilford County
Samuel Rothrock, D. D.	1833	N. C.	St. Paul, Wythe Co., Va.	1833	Lic.	.....	.....	.....	Buried at Union Ch., Rowan Co.
D. F. Rudisill	1833	S. C.	Resurrection, Cam., S. C.	1926	Tr. S. C.	.....	.....	.....	Prof. in Lenoir Rhyme College
J. A. Rudisill	1883	Tenn.	Concordia Ch., Cono.	1883	Ord.	.....	.....	.....	Bur. at Trinity Church, Vale
B. H. W. Runge	1895	N. C.	St. Paul, Wilmington, N. C.	1895	Ord.	.....	.....	.....	Buried at Wilmington, N. C.
J. C. F. Rupp	1884	Pitts	In Pennsylvania	1885	Tr. Pitts	.....	.....	.....	Buried at Leechburg, Pa. 1933
G. F. Schaefer	1861	Alleg	Holidaysburg, Va.	1882	Tr. Pitts	.....	.....	.....	Pres. N. G. Col. 1882-1887
H. B. Schaeffer, D. D.	1915	Holst	Emmanuel Ch., Tenn.	1919	Tr. Holst	.....	.....	.....	Pres. L. R. College 1926-1934
J. M. Schaeffer	1843	Tenn.	Daniel's Church	1843	Lic.	.....	.....	.....	Died 1885
W. C. Schaeffer, Jr., D. D.	1904	Ga.	Ascension, Sav., Ga.	1906	Tr. Ga.	.....	.....	.....	Pres. Bd. Amer. Missions 4 Years
J. J. G. Schadt	1875	M. Pa.	Trinity, Norristown, Pa.	1886	Tr. S. C.	.....	.....	.....	Pres. N. C. College 1887-1889
J. D. Schack	1830	S. C.	St. Paul's, Newberry	1841	Tr. E. Pa.	.....	.....	.....	Salisbury, N. C., 1868
Daniel Scherer	1816	N. C.	Zion's, Guilford Co.	1852	Death	.....	.....	.....	Buried at Mt. Carmel, Illinois
Gideon Scherer	1840	N. C.	Lau's Ch., Va.	1840	Lic.	.....	.....	.....	Died 1861, Founded Colorado Col
Jacob Scherer	1810	N. C.	Lau's, Guilford Co.	1810	Lic.	.....	.....	.....	Bur. in Columbus, Tex. 1861
M. G. G. Scherer, D. D.	1882	SWVa.	Waynesboro, Va.	1894	Tr. W. Pa.	.....	.....	.....	Bur. Magnolia Cem., Char.-S. C.
Simeon Scherer	1848	SWVa.	St. Peter's, Va.	1852	Tr. SWVa.	.....	.....	.....	Buried Frieden's, Gibsonville
C. Z. H. Schmidt	1812	N. C.	Lincolnton, N. C.	1812	Ord.	.....	.....	.....	Died in Tenn. 1814
George Schmucker	1857	Tenn.	.....	1858	Tr.	.....	.....	.....	Tr. to Ohio Synod

NAME	Lied.	Ordination			First Reception Into			Removed		Last Reception Into		Remarks
		When	By	Where	Synod	When	By	When	By	Syn. of	When	
J. P. Schmucker.....	1813	1820	N.C.	Lincolnton, N. C.	N.C.	1813	Lic.	.....	.....	.....	.....	Labeled in Virginia
Gottlieb Schober.....	1824	1810	N.C.	Organ Ch., Rowan Co.	N.C.	1810	Ord.	.....	.....	.....	.....	Buried at Salem, N.C.
J. C. A. Schoenberg.....	1824	1828	N.C.	Union Ch., Rowan Co.	N.C.	1828	Ord.	.....	.....	.....	.....	Missionary to Illinois
D. S. Schoonfield.....	1835	1837	Tenn.	Colner's Ch., Va.	Tenn.	1837	Ord.	.....	.....	.....	.....	.....
G. F. Schott.....	1842	1842	UNC.	St. Andrews, Hickory.....	UNC.	1842	Ord.	.....	.....	UNC.	1944	S.C.
H. A. Schroder.....	1853	1853	S.C.	Zion Ch., Lex., S. C.	UNC.	1831	Tr.S.C.	.....	.....	.....	.....	Prof. in Southern Seminary
J. W. Schwartz.....	1855	1855	N.C.	St. Paul's Ch., Lincoln Co.	Tenn.	1855	Lic.	.....	.....	.....	.....	Pastor St. Paul's, Durham
J. C. W. Schyler.....	1827	1829	UNC.	Faith Ch., Rowan Co.	UNC.	1827	Lic.	.....	.....	.....	.....	Tr. to Ohio Synod
J. A. Seabrook.....	1827	1829	UNC.	Salem Ch., Tenn.	Tenn.	1829	Ord.	.....	.....	UNC.	1950	Ga.-Ala.
H. L. Seagle.....	1821	1831	Holst.	Organ Ch., Tenn.	Tenn.	1906	Tr.Holst.	.....	.....	.....	.....	Discontinued 1828
Andrew Sechrist.....	1821	1831	N.C.	Organ Ch., Rowan Co.	N.C.	1821	Lic.	.....	.....	.....	.....	Pas. St. Mark's Ch., Rowan Co.
J. C. Seegers, D.D.....	1852	1857	Holst.	St. Paul's, Mon. Co., Tenn.	N.C.	1821	Lic.	.....	.....	.....	.....	.....
J. A. Seneker.....	1852	1857	Tenn.	Solomon's Ch., Tenn.	Tenn.	1852	Lic.	.....	.....	.....	.....	Prof. in Sou. & Mt. Airy Sem.
J. E. Seneker.....	1852	1857	Tenn.	Solomon's Ch., Tenn.	Tenn.	1852	Lic.	.....	.....	.....	.....	Deceased
J. M. Senter, D.D.....	1852	1857	Tenn.	Bethel, Gaston Co.	Tenn.	1852	Lic.	.....	.....	.....	.....	Deceased
D. J. Settlemyer.....	1883	1883	Tenn.	Concordia, Conover	Tenn.	1883	Ord.	.....	.....	UNC.	1927	S.C.
R. B. Setzer.....	1890	1890	UNC.	Holy Tr., Troutman	UNC.	1890	Ord.	.....	.....	.....	.....	Tr.S.C. '31, Bur. Bethel, Gas. '46
J. D. Shaffer.....	1891	1891	S.C.	Union Ch., Lex., S. C.	N.C.	1891	Tr.S.C.	.....	.....	.....	.....	Bur. New Jerusalem, Catawba Co
F. E. Shealy.....	1910	1910	S.C.	St. And., Charleston	N.C.	1894	Tr.S.C.	.....	.....	.....	.....	Pastor at Louisville, Ky.
O. B. Shearouse.....	1892	1892	Ga.	Magnolia Ch., Ga.	N.C.	1916	Tr.S.C.	.....	.....	.....	.....	Buried Leesville, S. C. 1926
R. F. Shelby.....	1894	1894	UNC.	Holy Tr., Hickory.....	UNC.	1912	Tr.S.C.	.....	.....	.....	.....	Pastor in Fincastle, Va.
E. A. Shenk.....	1894	1895	Va.	Strasburg, Va.	N.C.	1936	Ord.	.....	.....	UNC.	1947	Ga.
J. E. Shenk.....	1894	1895	Va.	Mt. Tabor, Aug. Co., Va.	N.C.	1908	Tr.Va.	.....	.....	N.C.	1918	Md.
J. D. Shepard.....	1928	1928	UNC.	Daniel's Ch., Tenn.	UNC.	1905	Tr.Va.	.....	.....	.....	.....	Bur. Kings Mt. 1944
C. L. Shipton.....	1934	1934	UNC.	St. Paul's, Wilmington	UNC.	1928	Ord.	.....	.....	.....	.....	Buried at Waynesboro, Va.
J. D. Shirey, D.D.....	1860	1861	Va.	Augusta Co., Va.	N.C.	1883	Tr.S.C.	.....	.....	.....	.....	Pastor St. John's Ch., Cab. Co.
P. W. Sieg.....	1860	1862	Va.	Melanchthon Ch., Va.	UNC.	1883	Tr.S.C.	.....	.....	.....	.....	Pres. N.C. Col. 1889-1896
C. W. Siffert, D.D.....	1860	1875	N.C.	St. John's, Cab. Co.	N.C.	1922	Tr.SW Va.	.....	.....	.....	.....	Bur. at Chencerville, Va. 1945
W. A. Sigman.....	1831	1831	UNC.	Holy Tr., Dav. Co.	UNC.	1875	Ord.	.....	.....	.....	.....	Bur. at Ebenezer, Rowan, 1925
J. H. Sigmon.....	1949	1949	UNC.	Holy Tr., Hickory.....	UNC.	1931	Ord.	.....	.....	.....	.....	Pastor at Johnston, S.C.
P. C. Signon.....	1921	1921	Ga.	Redeemer, Macon, Ga.	UNC.	1949	Ord.	.....	.....	.....	.....	Pastor Cal. Ch., Morriston
R. B. Signon.....	1919	1919	Tenn.	Solomon's Ch., Va.	UNC.	1925	Tr.S.C.	.....	.....	.....	.....	Buried at Newton, N.C.
J. R. Sikes.....	1860	1861	N.C.	Frieden's Ch., Va.	N.C.	1919	Ord.	.....	.....	.....	.....	Pas. Reformation, Taylorsville
O. W. Sink.....	1860	1933	Ga.-Ala.	Redeemer Ch., Atlanta	UNC.	1860	Lic.	.....	.....	.....	.....	Bur. at Frieden's Ch., 1895
V. M. Sink.....	1941	1941	UNC.	St. Andrews, Hickory.....	UNC.	1936	Tr.Ga.-Ala.	.....	.....	.....	.....	Pas. Holy Trinity, Charlotte
					UNC.	1941	Ord.	.....	.....	.....	.....	Chaplain U.S. Navy

NAME	Licd.	Ordination			First Reception Into			Removed		Last Reception Into		Remarks
		When	By	Where	Synod	When	By	When	By	Syn. of	When From	
G. A. Stoumeyer.....	1880	1917	Tenn.	Rader's Ch., Va.	Tenn.	1917	Ord.	1923	Tr. M. Pa.	.....	.....	Buried at Ward, S.C. 1949
W. Stoumeyer.....	1882	1880	SWVa.	Clover Hollow, Va.	N.C.	1884	Tr. Md.	1884	Dismissed	.....	.....	Buried at Waynesboro, Va. 1916
F. A. Strobel.....	1836	1838	N.C.	Zion's Church, Va.	N.C.	1885	Tr. SWVa.	1909	Tr. Va.	.....	.....	Buried at Danville, N.Y.
T. H. Strohecker.....	1879	1879	M. Pa.	Pottstown, Pa.	N.C.	1837	Tr. S.C.	1841	Tr. S.C.	.....	.....	Bur. at Charlotte, N.C. 1916
B. L. Stroup.....	1906	1906	Tenn.	St. Thomas, Ch., S. C.	Tenn.	1882	Tr. M. Pa.	1885	Tr. S. Ill.	.....	.....	Pastor at Logansport, Ind.
W. H. Stroup, Jr.....	1943	1943	Cen. Pa.	Harrisburg, Pa.	UNC.	1906	Ord.	1952	Tr. Chic.	.....	.....	Pas. Holy Trinity, Camp Hill, Pa.
W. H. Stuttis.....	1893	1893	N.C.	Luth. Chapel, Ch. Gr	N.C.	1950	Tr. Cen. Pa.	1894	Tr. N.Y.	.....	.....	Buried Milford, N.Y., 1946
D. D. Sumners.....	1842	1942	UNC.	St. Andrews, Hickory.	UNC.	1942	Ord.	.....	.....	.....	.....	Pastor Beck's Ch., Davidson Co.
D. D. Swaney.....	1848	1848	Tenn.	Solomon's Ch., Va.	Tenn.	1842	Lic.	1851	Tr. Ohio.	.....	.....	.....
W. H. Swaney.....	1868	1868	Tenn.	Salem Ch., Cat. Co.	Tenn.	1968	Lic.	1869	Tr. Ohio.	.....	.....	.....
D. F. Swicegood.....	1836	1835	UNC.	Emmanuel, High Point.	UNC.	1835	Ord.	1951	Tr. S.C.	.....	.....	Pastor W. Columbia Ch., S.C.
John Swicegood.....	1833	1833	UNC.	Hopewell Church.....	N.C.	1836	Lic.	1870	Death	.....	.....	Buried at Shady Grove, N.C.
O. G. Swicegood.....	1946	1946	UNC.	Luth. Chapel, Ch. Gr	UNC.	1933	Ord.	.....	.....	.....	.....	Pas. Holy Trinity, Troutman
S. L. Swing.....	1833	1833	UNC.	Mt. Calvary, Clare.	UNC.	1946	Ord.	1950	Tr. S.C.	.....	.....	Pastor at Irmo, S.C.
J. T. Tabler.....	1832	1833	Va.	New Market, Va.	N.C.	1832	Lic.	1833	Tr. Va.	N.C.	1838	Removed 1841
K. Takimoto.....	1948	1917	N.C.	In Japan.....	N.C.	1917	Ord.	.....	.....	.....	.....	Japanese Pastor
R. H. Terry.....	1914	1948	UNC.	St. John's, Salis	UNC.	1948	Ord.	.....	.....	.....	.....	Post Grad. Study, Colum. Uni.
L. A. Thomas, D.D.....	1923	1914	N.C.	Macedonia Ch., Burl.	N.C.	1914	Ord.	1914	Tr. S.C.	UNC.	1936	Tr. Fla. 45, Pas. Miami Beach
J. L. Thornburg, D.D.....	1949	1923	UNC.	St. Mks., Charlotte.	UNC.	1923	Ord.	.....	.....	.....	.....	Director Lutheridge
N. E. Townsend.....	1941	1941	UNC.	Holy Tr., Hickory.	UNC.	1949	Ord.	.....	.....	.....	.....	Missionary in Argentina
B. L. Trexler.....	1927	1927	UNC.	St. Andrews, Hickory.	UNC.	1941	Ord.	.....	.....	.....	.....	Pas. St. Mark's, Asheville
E. R. Trexler.....	1886	1927	UNC.	St. John's, Salis.	UNC.	1927	Ord.	.....	.....	.....	.....	Pas. Holy Trinity, Mt. Pleasant
H. A. Trexler.....	1844	1886	M. Pa.	Easton, Pa.	N.C.	1886	Tr. M. Pa.	1945	Death	.....	.....	Bur. St. Peter's, Rowan Co.
L. C. Trexler.....	1927	1945	UNC.	Union Ch., Rowan Co.	UNC.	1945	Ord.	.....	.....	.....	.....	Pas. St. John's, Cherryville
E. F. Troutman.....	1918	1927	UNC.	St. John's, Salisbury.	UNC.	1927	Ord.	.....	.....	.....	.....	Pastor Grace Ch., Boone, N.C.
R. T. Troutman.....	1883	1918	N.C.	Augsburg, Win.-Salem	N.C.	1918	Ord.	1927	Tr. Va.	.....	.....	Pastor at Springfield, Ga.
A. G. Voigt, D.D., J.L.D.	1889	1883	M. Pa.	Norristown, Pa.	N.C.	1898	Tr. S.C.	1933	Death	B.Col., S.C.	.....	Prof. Sou. Seminary 41 Years
P. J. Wade.....	1844	1891	Tenn.	St. Peter's, W. Va.	N.O.	1898	Tr. SWVa.	1905	Tr. S.C.	.....	.....	Buried Frederick, Md., 1925
J. M. Wagner.....	1816	1847	Tenn.	Buehler's Ch., Tenn.	Tenn.	1844	Lic.	1860	Tr. Holst.	.....	.....	Helped Organize Holston Synod
Daniel Walcher.....	1817	1829	UNC.	Never Ordained	N.C.	1816	Lic.	1823	Expelled.	.....	.....	.....
J. E. Walker.....	1837	1821	N.C.	Faith Ch., Rowan Co.	UNC.	1929	Ord.	.....	.....	.....	.....	Pastor at Grace, Rowan Co.
Martin Walther.....	1837	1837	UNC.	Lan's Church.....	N.C.	1817	Lic.	1829	Tr. Va.	.....	.....	Chinese Pastor
Yung Sheng Wang.....	1894	1837	UNC.	In China.....	UNC.	1837	Ord.	.....	.....	.....	.....	Buried at Hickory
J. H. Wanremacher.....	1894	1894	Jt.O.	In Hickory, N. C.	Tenn.	1911	Tr. Pitts.	1915	Death	.....	.....	.....

**Time, Place and Officers of the Conventions of
The North Carolina Synod, The Tennessee
Synod, and The United Lutheran Synod of North
Carolina**

Due to the fact that there was no meeting in the calendar year 1818 nor in 1926, the serial number of conventions of the North Carolina Synod does not run out evenly with the 150th anniversary year.

Time, Place, and Officers of the Conventions of The North Carolina Synod, The Tennessee Synod, and The United Lutheran Synod of North Carolina

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
N.C.	1	May 2, 1803	St. John's, Salisbury, N. C.	Rev. J. G. Arends	Rev. R. J. Miller	No Treasurer
N.C.	Adj.	Oct. 17, 1803	Emmanuel, Lincolnton, N. C.	Rev. J. G. Arends	Rev. R. J. Miller	No Treasurer
N.C.	2	Oct. 21, 1804	Pilgrim Church, Lexington, N. C.	Rev. Paul Henkel	Rev. R. J. Miller	No Treasurer
N.C.	3	April, 1805	Union Church, Rowan Co., N. C.	Rev. Paul Henkel	Rev. R. J. Miller	No Treasurer
N.C.	4	Oct. 20, 1806	Orisan Church, Rowan Co., N. C.	Rev. C. A. Storch	Rev. C. E. Bernhardt	No Treasurer
N.C.	5	Oct., 1807	Lincolnton, N. C.	Rev. C. A. Storch	Rev. C. E. Bernhardt	No Treasurer
N.C.	6	Oct. 1808	Pilgrim Church, Lexington, N. C.	Rev. C. A. Storch	Rev. C. E. Bernhardt	No Treasurer
N.C.	7	Aug. 7, 1809	Lau's Church, Guilford Co., N. C.	Rev. C. A. Storch	Rev. L. Markert	No Treasurer
N.C.	8	Oct. 22, 1810	Orisan Church, Rowan Co., N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	No Treasurer
N.C.	9	Sept. 24, 1811	St. John's, Catawba Co., N. C.	Rev. C. A. Storch	Rev. Philip Henkel	No Treasurer
N.C.	Sp.	April 3, 1812	Lincoln Co., N. C.	Rev. R. J. Miller	Rev. Gottlieb Schober	No Treasurer
N.C.	10	Oct. 18, 1812	Lau's Church, Guilford Co., N. C.	Rev. R. J. Miller	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	11	Oct. 17, 1813	Pilgrim Church, Lexington, N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	12	Oct. 16, 1814	Orisan Church, Rowan Co., N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	13	Oct. 15, 1815	Emmanuel Ch., Lincolnton, N. C.	Rev. Philip Henkel	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	14	Oct. 20, 1816	Reformed Ch., Guilford Co., N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	15	Oct. 19, 1817	Pilgrim Church, Lexington, N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
The North Carolina Synod held no meeting in the calendar year 1818						
N.C.	16	April 25, 1819	St. John's, Cabarrus Co., N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	17	May 28, 1820	Lincolnton, N. C.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
Tenn.	1	July 17, 1820	Solomon's, Greene Co., Tenn.	Rev. C. A. Storch	Rev. Gottlieb Schober	Rev. G. Schober
N.C.	18	June 17, 1821	Lau's, Guilford Co., N. C.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
N.C.	2	Oct. 22, 1821	Zion's, Sullivan Co., Tenn.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
N.C.	19	June 2, 1822	Pilgrim Church, Lexington, N. C.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
N.C.	3	Oct. 21, 1822	St. James, Greene Co., Tenn.	Rev. Adam Miller, Sr.	Rev. Adam Miller, Sr.	Rev. G. Schober
N.C.	20	May 3, 1823	Orisan Church, Rowan Co., N. C.	Rev. C. A. Storch	Rev. Jacob Scherer	Rev. G. Schober
Tenn.	4	Oct. 18, 1823	Sinking Spr., Greene Co., Tenn.	Rev. C. A. Storch	Rev. Daniel Scherer	Rev. G. Schober
N.C.	21	May 1, 1824	St. John's, Cab. Co., N. C.	Rev. Jacob Scherer	Rev. Daniel Scherer	Rev. G. Schober
Tenn.	5	Sept. 6, 1824	Kolner's, Augusta Co., Va.	Rev. Jacob Scherer	Rev. David Henkel	Rev. G. Schober
N.C.	22	May 1, 1825	Brick Ch., Guilford Co., N. C.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
Tenn.	6	Sept. 5, 1825	St. John's, Catawba Co., N. C.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
N.C.	23	May 7, 1826	Zion's Ch., Botetourt Co., Va.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
Tenn.	7	Sept. 4, 1826	Buehler's, Sullivan Co., Tenn.	Rev. Gottlieb Schober	Rev. David Henkel	Rev. G. Schober
N.C.	24	May 6, 1827	St. Paul's, Lincoln Co., N. C.	Rev. Gottlieb Schober	Rev. Jacob Scherer	Rev. G. Schober
Tenn.	8	Sept. 3, 1827	Zion's, Sullivan Co., Tenn.	Rev. Gottlieb Schober	Rev. David Henkel	Rev. G. Schober

Time, Place, and Officers of Conventions (Continued)

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
N.C.	25	May 4, 1828	Union Church, Rowan Co., N. C.	Rev. Gottlieb Schober	Rev. John Reek	Rev. G. Schober
Tenn.	9	Sept. 8, 1828	St. Paul's, Lincoln Co., N. C.	Rev. Gottlieb Schober	Rev. John Reek	Rev. G. Schober
N.C.	26	May 3, 1829	St. John's, Wythe Co., Va.	Rev. Gottlieb Schober	Rev. John Reek	Rev. G. Schober
Tenn.	10	Sept. 7, 1829	Salem Church, Lincoln Co., N. C.	Rev. Gottlieb Schober	Rev. Ambrose Henkel	Rev. G. Schober
N.C.	27	May 2, 1830	Lau's, Guilford Co., N. C.	Rev. Gottlieb Schober	Rev. John Reek	Rev. G. Schober
Tenn.	11	Sept. 13, 1830	Emmanuel, Greene Co., Tenn.	Rev. Gottlieb Schober	Rev. Philip Henkel	Rev. G. Schober
N.C.	28	May 1, 1831	Organ Church, Rowan Co., N. C.	Rev. Gottlieb Schober	Rev. Henry Graeber	Rev. G. Schober
Tenn.	12	Sept. 12, 1831	Buehler's, Sullivan Co., Tenn.	Rev. Gottlieb Schober	Rev. Ambrose Henkel	Rev. G. Schober
N.C.	29	May 7, 1832	St. Paul's, Lincoln Co., N. C.	Rev. Henry Graeber	Rev. William Artz	Mr. Theobald Lentz
Tenn.	13	Sept. 15, 1832	Phanuel's Ch., Rowan Co., N. C.	Rev. Henry Graeber	Rev. J. N. Stuewalt	Mr. Theobald Lentz
N.C.	30	May 2, 1833	Frieden's, Guilford Co., N. C.	Rev. Henry Graeber	Rev. William Artz	Mr. Theobald Lentz
Tenn.	14	Sept. 9, 1833	St. John's, Lincoln Co., N. C.	Rev. Henry Graeber	Rev. Ambrose Henkel	Rev. Samuel Rothrock
N.C.	31	May 4, 1834	St. Paul's, Wythe Co., Va.	Rev. Henry Graeber	Rev. William Artz	Rev. Samuel Rothrock
No regular meeting of the Tennessee Synod was held in 1834						
N.C.	32	May 3, 1835	St. John's, Salisbury, N. C.	Rev. Jacob Scherer	Rev. Henry Graeber	Rev. William Artz
Tenn.	15	Sept. 14, 1835	Blue Spring, Greene Co., Tenn.	Rev. William Artz	Rev. Adam Miller, Jr.	Col. John Smith
N.C.	33	May 16, 1836	Pilgrim Ch., Lexington, N. C.	Rev. William Artz	Rev. Henry Graeber	Mr. Dewalt Lentz
Tenn.	16	Sept. 12, 1836	Philadelphia, Lincoln Co., N. C.	Rev. Henry Graeber	Rev. J. R. Moser	Mr. Dewalt Lentz
N.C.	34	May 23, 1837	St. John's, Cabarrus Co., N. C.	Rev. Henry Graeber	Rev. S. Rothrock	Mr. Dewalt Lentz
Tenn.	17	Sept. 11, 1837	Kolner's, Augusta Co., Va.	Rev. William Artz	Rev. J. R. Moser	Mr. M. Barrier
N.C.	35	May 12, 1838	Zion's Church, Wythe Co., Va.	Rev. William Artz	Rev. A. J. Brown	Col. J. Shimpoch
Tenn.	18	Sept. 8, 1838	Salom Church, Lincoln Co., N. C.	Rev. William Artz	Rev. S. Rothrock	Col. J. Shimpoch
N.C.	36	April 20, 1839	St. Paul's, Orange Co., N. C.	Rev. William Artz	Rev. A. J. Brown	Mr. D. M. Isenhauer
Tenn.	19	Sept. 7, 1839	Emmanuel's, Sullivan Co., Tenn.	Rev. S. Rothrock	Rev. P. A. Strobel	Mr. A. Richard
N.C.	37	Oct. 3, 1840	St. Michael's, Ired. Co., N. C.	Rev. Henry Graeber	Rev. J. R. Moser	Mr. A. Richard
Tenn.	20	Sept. 14, 1840	Pilgrim, Lexington, N. C.	Rev. Henry Graeber	Rev. A. J. Brown	Mr. A. Richard
N.C.	38	Sept. 24, 1841	St. Peter's, Wythe Co., Va.	Rev. J. D. Scheck	Rev. W. G. Harter	Col. J. Shimpoch
Tenn.	21	Sept. 13, 1841	Rader's, Rockingham Co., Va.	Rev. J. D. Scheck	Rev. A. J. Brown	Col. J. Shimpoch
N.C.	39	Sept. 23, 1842	Luther's Chap., Rowan Co., N. C.	Rev. William Artz	Rev. S. Rothrock	Col. J. Shimpoch
Tenn.	22	Sept. 12, 1842	Trinity Church, Lincoln Co., N. C.	Rev. J. D. Scheck	Rev. A. J. Brown	Col. J. Shimpoch
N.C.	40	April 28, 1843	Sandy Creek, David, Co., N. C.	Rev. William Artz	Rev. W. G. Harter	Col. J. Shimpoch
Tenn.	23	Sept. 30, 1843	St. James, Greene Co., Tenn.	Rev. William Artz	Rev. A. J. Fox	Col. J. Shimpoch
N.C.	41	May 3, 1844	St. James Ch., Concord, N. C.	Rev. William Artz	Rev. S. Rothrock	Col. J. Shimpoch
Tenn.	24	Oct. 5, 1844	Zion's Church, Catawba Co., N. C.	Rev. J. D. Scheck	Rev. A. J. Fox	Col. J. Shimpoch
N.C.	42	May 2, 1845	St. Paul's, Orange Co., N. C.	Rev. S. Rothrock	Rev. S. Rothrock	Mr. D. Barringer
Tenn.	25	Oct. 6, 1845	Zion's, Shenandoah Co., Va.	Rev. S. Rothrock	Rev. H. Wetzel	Mr. M. Barrier
N.C.	43	May 1, 1846	Union Church, Rowan Co., N. C.	Rev. S. Rothrock	Rev. J. B. Anthony	Mr. M. Barrier
Tenn.	26	Oct. 17, 1846	Daniel's Church, Lincoln Co., N. C.	Rev. S. Rothrock	Rev. J. R. Moser	Mr. M. Barrier
N.C.	44	April 30, 1847	Organ Church, Rowan Co., N. C.	Rev. S. Rothrock	Rev. J. A. Linn, Sr.	Mr. M. Barrier

Time, Place, and Officers of Conventions (Continued)

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
Tenn.	27	Oct. 2, 1847.....	Buehler's, Sullivan Co., Tenn.	Rev. J. B. Anthony.....	Rev. A. J. Brown.....	Mr. M. Barrier
N.C.	45	May 1, 1848.....	St. Paul's, Catawba Co., N. C.	Rev. J. B. Anthony.....	Rev. W. G. Harter.....	Mr. M. Barrier
Tenn.	28	Sept. 30, 1848.....	Solomon's, Shenandoah Co., Va.	Rev. J. B. Anthony.....	Rev. J. R. Moser.....	Mr. M. Barrier
N.C.	46	May 4, 1849.....	St. John's, Cabarrus Co., N. C.	Rev. B. Arey.....	Rev. J. A. Linn, Sr.....	Mr. M. Barrier
Tenn.	29	Oct. 20, 1849.....	Beck's Ch., Davidson Co., N. C.	Rev. B. Arey.....	Rev. J. R. Peterson.....	Mr. M. Barrier
N.C.	47	May 2, 1850.....	St. Matthew's, Rowan Co., N. C.	Rev. W. G. Harter.....	Rev. J. R. Peterson.....	Mr. M. Barrier
Tenn.	30	Sept. 14, 1850.....	Solomon's, Greene Co., Tenn.	Rev. J. A. Linn, Sr.....	Rev. W. G. Harter.....	Mr. M. Barrier
N.C.	48	May 1, 1851.....	St. Stephen's, Cabarrus Co., N. C.	Rev. J. A. Linn, Sr.....	Rev. W. G. Harter.....	Mr. M. Barrier
Tenn.	31	Oct. 4, 1851.....	Kainer's Ch., Augusta Co., Va.	Rev. Jacob Killian.....	Rev. H. Wetzel.....	Mr. M. Barrier
N.C.	49	April 30, 1852.....	Frieden's, Guilford Co., N. C.	Rev. William Artz.....	Rev. J. A. Linn, Sr.....	Mr. M. Barrier
Tenn.	32	Oct. 2, 1852.....	Salem Ch., Catawba Co., N. C.	Rev. Jacob Killian.....	Rev. A. J. Brown.....	Rev. A. Efrd
N.C.	50	April 29, 1853.....	Newton, Catawba Co., N. C.	Rev. J. A. Linn, Sr.....	Rev. L. C. Groseclose.....	Mr. M. Barrier
Tenn.	33	Oct. 14, 1853.....	Emmanuel's, Sull. Co., Tenn.	Rev. Ambrose Henkel.....	Rev. J. R. Peterson.....	Rev. J. Shirewalt
N.C.	51	May 5, 1854.....	Bethel Ch., Stanly Co., N. C.	Rev. S. Rothrock.....	Rev. W. G. Harter.....	Mr. M. Barrier
Tenn.	34	Nov. 4, 1854.....	St. Peter's, Lex. Dist., S. C.	Rev. A. J. Brown.....	Rev. J. R. Peterson.....	Rev. J. M. Wagner
N.C.	52	May 4, 1855.....	Fredericktown, Dav. Co., N. C.	Rev. S. Rothrock.....	Rev. L. C. Groseclose.....	Mr. M. Barrier
Tenn.	35	Sept. 14, 1855.....	Emmanuel's, New Market, Va.	Rev. A. J. Brown.....	Rev. J. Killian.....	Rev. S. Henkel
N.C.	53	May 2, 1856.....	St. Enoch's, Rowan Co., N. C.	Rev. Wm. Gerhard.....	Rev. S. Scherer.....	Mr. M. Barrier
Tenn.	36	Oct. 25, 1856.....	Melanchthon, Randolph Co., N. C.	Rev. J. K. Hancher.....	Rev. T. Moser.....	Rev. J. M. Wagner
N.C.	54	April 30, 1857.....	St. Paul's, Iredell Co., N. C.	Rev. L. C. Groseclose.....	Rev. D. I. Dreher.....	Mr. M. Barrier
Tenn.	37	Sept. 26, 1857.....	Solomon's, Greene Co., Tenn.	Rev. A. J. Fox.....	Rev. J. M. Wagner.....	Rev. H. Godman
N.C.	55	April 29, 1858.....	St. Paul's, Alamance Co., N. C.	Rev. J. A. Linn, Sr.....	Rev. D. I. Dreher.....	Mr. M. Barrier
N.C.	Call	Aug. 27, 1858.....	Lutheran Chap., Rowan Co., N. C.	Rev. J. A. Linn, Sr.....	Rev. D. I. Dreher.....	Mr. M. Barrier
Tenn.	38	Oct. 16, 1858.....	Zion's, Lex. Dist., S. C.	Rev. J. Killian.....	Rev. P. C. Henkel.....	Rev. J. M. Wagner
N.C.	56	Apr. 28, 1859.....	St. James Ch., Concord, N. C.	Rev. William Artz.....	Rev. J. S. Heilig.....	Mr. M. Barrier
Tenn.	39	Sept. 10, 1859.....	Bethlehem, Augusta Co., Va.	Rev. A. Efrd.....	Rev. S. Henkel.....	Rev. J. Shirewalt
N.C.	57	Sept. 3, 1860.....	Sandy Creek, Dav. Co., N. C.	Rev. S. Scherer.....	Rev. D. I. Dreher.....	Mr. M. Barrier
Tenn.	40	Oct. 22, 1860.....	St. John's, Catawba Co., N. C.	Rev. A. J. Fox.....	Rev. J. R. Peterson.....	Rev. J. M. Smith
N.C.	58	May 2, 1861.....	St. Paul's, Wilmington, N. C.	Rev. J. D. Scheck.....	Rev. G. D. Bernheim.....	Mr. M. Barrier
Tenn.	41	Nov. 9, 1861.....	St. John's, Lex. Dist., S. C.	Rev. A. Efrd.....	Rev. J. M. Smith.....	Rev. M. J. Shirewalt
N.C.	59	May 1, 1862.....	Organ Ch., Rowan Co., N. C.	Rev. D. I. Dreher.....	Rev. J. A. Linn, Sr.....	Mr. M. Barrier
Tenn.	42	Oct. 4, 1862.....	Grace Ch., Catawba Co., N. C.	Rev. T. Moser.....	Rev. J. M. Shirewalt.....	Rev. Thomas Crouse
N.C.	60	April 30, 1863.....	St. Mark's, Charlotte, N. C.	Rev. G. D. Bernheim.....	Rev. L. A. Bikle.....	Major L. G. Heilig
Tenn.	43	Oct. 17, 1863.....	St. John's, Catawba Co., N. C.	Rev. J. R. Peterson.....	Rev. J. M. Smith.....	Rev. M. J. Shirewalt
N.C.	61	April 28, 1864.....	Mt. Carmel, Cabarrus Co., N. C.	Rev. J. R. Peterson.....	Rev. J. B. Anthony.....	Major L. G. Heilig
Tenn.	44	Oct. 8, 1864.....	St. Mark's, Gaston Co., N. C.	Rev. J. M. Smith.....	Rev. A. J. Fox.....	Rev. M. J. Shirewalt
N.C.	62	May 4, 1865.....	St. Michael's, Ired. Co., N. C.	Rev. J. B. Anthony.....	Rev. L. A. Bikle.....	Mr. M. Barrier
Tenn.	45	Oct. 21, 1865.....	St. Peter's, Catawba Co., N. C.	Rev. J. R. Peterson.....	Rev. C. Moritz.....	Rev. J. M. Smith
N.C.	63	May 3, 1866.....	Trinity, Cabarrus Co., N. C.	Rev. S. Rothrock.....	Rev. W. Kimball.....	Dr. P. A. Sifford
Tenn.	46	Oct. 25, 1866.....	Beck's, Davidson Co., N. C.	Rev. A. Efrd.....	Rev. L. A. Fox.....	Rev. J. M. Smith

Time, Place, and Officers of Conventions (Continued)

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
N.C.	64	May 2, 1867.....	St. John's, Salisbury, N. C.	Rev. N. Aldrich.....	Rev. W. A. Julian.....	Dr. P. A. Siffert
Tenn.	47	Sept. 19, 1867.....	Cedar Grove, Lex. Dist., S. C.	Rev. A. J. Fox.....	Rev. J. R. Peterson.....	Rev. David S. Henkel
N.C.	65	April 30, 1868.....	Lau's, Guilford Co., N. C.	Rev. L. A. Bikle.....	Rev. N. Aldrich.....	Dr. P. A. Siffert
Tenn.	48	Sept. 24, 1868.....	Salem, Lincoln Co., N. C.	Rev. J. M. Smith.....	Rev. C. Moretz.....	Rev. T. Moser
N.C.	66	April 28, 1869.....	Frieden's, Guilford Co., N. C.	Rev. W. A. Julian.....	Rev. L. A. Bikle.....	Dr. P. A. Siffert
N.C.	Adj.	Aug. 26, 1869.....	Salem Ch., Rowan Co., N. C.	Rev. W. A. Julian.....	Rev. L. A. Bikle.....	Dr. P. A. Siffert
Tenn.	49	Oct. 15, 1869.....	Emmanuel Ch., New Market, Va.	Rev. T. Miller.....	Rev. S. Henkel.....	Rev. J. S. Bennick
N.C.	67	Aug. 25, 1870.....	Lutheran Chap., Rowan Co., N. C.	Rev. W. Kimball.....	Rev. C. H. Bernheim.....	Dr. P. A. Siffert
Tenn.	50	Nov. 5, 1870.....	St. Peter's, Lex. Co., S. C.	Rev. A. J. Fox.....	Rev. S. Henkel.....	Rev. T. Miller
N.C.	68	Aug. 23, 1871.....	Pilgrim Ch., Lexington, N. C.	Rev. S. Rothrock.....	Rev. J. G. Neiffer.....	Dr. P. A. Siffert
Tenn.	51	Oct. 14, 1871.....	Philadelphia, Gaston Co., N. C.	Rev. S. Henkel.....	Rev. I. Conder.....	Rev. A. J. Fox
N.C.	69	Aug. 21, 1872.....	Organ Ch., Rowan Co., N. C.	Rev. W. H. Cone.....	Rev. W. Kimball.....	Major L. G. Heilig
Tenn.	52	Oct. 31, 1872.....	Rader's, Rockingham Co., Va.	Rev. A. J. Fox.....	Rev. L. A. Fox.....	Rev. J. S. Bennick
N.C.	70	April 30, 1873.....	St. Paul's, Rowan Co., N. C.	Rev. J. D. Bowles.....	Rev. A. D. L. Moser.....	Major L. G. Heilig
Tenn.	53	Oct. 16, 1873.....	Zion's Ch., Lexington Co., S. C.	Rev. J. M. Smith.....	Rev. J. R. Peterson.....	Rev. J. N. Stirewalt
N.C.	71	April 29, 1874.....	St. Paul's, Wilmington, N. C.	Rev. S. Rothrock.....	Rev. W. R. Ketchie.....	Major L. G. Heilig
Tenn.	54	Oct. 1, 1874.....	Pilgrim Ch., Lexington, N. C.	Rev. L. A. Fox.....	Rev. A. L. Crouse.....	Major A. Koher
N.C.	72	April 28, 1875.....	St. John's, Cabarrus Co., N. C.	Rev. S. Rothrock.....	Rev. R. L. Brown.....	Major L. G. Heilig
Tenn.	55	Sept. 2, 1875.....	Mt. Calvary Ch., Page Co., Va.	Rev. J. R. Peterson.....	Rev. I. Conder.....	Rev. S. Henkel
N.C.	73	May 2, 1876.....	St. Enoch's, Rowan Co., N. C.	Rev. L. A. Bikle, D.D.....	Rev. C. H. Bernheim.....	Rev. S. Rothrock
Tenn.	56	Oct. 5, 1876.....	St. John's, Lexington Co., S. C.	Rev. S. Hinkel.....	Rev. J. M. Smith.....	Rev. A. J. Fox
N.C.	74	May 2, 1877.....	St. Peter's, Rowan Co., N. C.	Rev. L. A. Bikle, D.D.....	Rev. W. Kimball.....	Rev. S. Rothrock
Tenn.	57	Nov. 8, 1877.....	Coble's Ch., Guilford Co., N. C.	Rev. S. Henkel, D.D.....	Rev. J. Paul Stirewalt.....	Rev. D. Enfrid
N.C.	75	May 1, 1878.....	Frieden's, Guilford Co., N. C.	Rev. G. D. Bernheim, D.D.....	Rev. L. A. Bikle, D.D.....	Rev. S. Rothrock
Tenn.	58	Aug. 29, 1878.....	St. Matthew's, Shen. Co., Va.	Rev. P. C. Henkel.....	Rev. L. A. Fox.....	Rev. J. P. Stirewalt
N.C.	76	April 30, 1879.....	Bethel Ch., Stanly Co., N. C.	Rev. L. A. Bikle, D.D.....	Rev. J. S. Heilig.....	Rev. S. Rothrock
Tenn.	59	Nov. 13, 1879.....	St. James, Lexington Co., S. C.	Rev. J. R. Peterson.....	Rev. M. L. Little.....	Rev. S. Henkel, D.D.
N.C.	77	April 28, 1880.....	Holy Trinity, Mt. Pleasant, N. C.	Rev. S. Rothrock.....	Rev. J. A. Linn, Jr.....	Col. P. N. Heilig
Tenn.	60	Nov. 11, 1880.....	St. Peter's, Catawba Co., N. C.	Rev. S. Henkel, D.D.....	Rev. J. C. Moser.....	Rev. J. M. Smith
N.C.	78	April 27, 1881.....	Sandy Creek, Dav. Co., N. C.	Rev. V. R. Stickle.....	Rev. W. J. Smith.....	Col. F. N. Heilig
Tenn.	61	Sept. 10, 1881.....	Emmanuel Ch., New Market, Va.	Rev. A. J. Fox, M.D.....	Rev. L. A. Fox, D.D.....	Rev. S. Henkel, D.D.
N.C.	79	May 3, 1882.....	St. James Ch., Concord, N. C.	Rev. S. T. Hallman.....	Rev. W. J. Smith.....	Col. P. N. Heilig
Tenn.	62	Oct. 14, 1882.....	St. Jacob's, Lex. Co., S. C.	Rev. S. Henkel, D.D.....	Rev. J. Paul Stirewalt.....	Rev. M. L. Little
N.C.	80	May 2, 1883.....	St. Stephen's, Cab. Co., N. C.	Rev. S. T. Hallman.....	Rev. J. A. Linn, Jr.....	Col. P. N. Heilig
Tenn.	63	Oct. 13, 1883.....	Chap. Concordia Col., C'ver, N. C.	Rev. J. R. Peterson.....	Rev. A. L. Crouse.....	Rev. J. N. Stirewalt
N.C.	81	April 30, 1884.....	Ebenezer Ch., Rowan Co., N. C.	Rev. J. A. Linn, Jr.....	Rev. T. S. Brown.....	Col. P. N. Heilig
Tenn.	64	Sept. 27, 1884.....	St. Mary's, Shen. Co., Va.	Rev. C. H. Bernheim.....	Rev. I. Conder.....	Rev. J. N. Stirewalt
N.C.	82	April 28, 1885.....	Bethel Ch., Rowan Co., N. C.	Rev. W. A. Lutz.....	Rev. B. S. Brown.....	Col. P. N. Heilig
Tenn.	65	Oct. 31, 1885.....	St. Pet.-Meetze's, Lex. Co., S. C.	Rev. J. M. Smith.....	Rev. R. A. Yoder.....	Rev. J. K. Ehrd
N.C.	83	April 30, 1886.....	Union Ch., Rowan Co., N. C.	Rev. F. W. E. Peschau, D.D.....	Rev. J. L. Buck.....	Col. F. N. Heilig

Time, Place, and Officers of Conventions (Continued)

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
Tenn.	66	Nov. 6, 1886.....	College Chapel, Dallas, N. C.	Rev. R. A. Yoder.....	Rev. J. Paul Stirewalt.....	Rev. J. K. Efrid
N.C.	84	April 29, 1887.....	St. Michael's, Ired. Co., N. C.	Rev. F. W. E. Peschau, D.D.	Rev. J. L. Buck.....	Col. P. N. Heilig
Tenn.	67	Aug. 27, 1887.....	Bethlehem, Augusta Co., Va.	Prof. J. S. Kolner.....	Rev. J. Paul Stirewalt.....	Rev. J. N. Stirewalt
N.C.	85	May 4, 1888.....	St. James Ch., Concord, N. C.	Rev. F. W. E. Peschau, D.D.	Rev. C. B. King.....	Col. P. N. Heilig
Tenn.	68	Dec. 1, 1888.....	St. Pet.-P. W., Lex. Co., S. C.	Rev. J. C. Moser.....	Rev. A. L. Crouse.....	Rev. J. N. Stirewalt
N.C.	86	May 3, 1889.....	St. John's, Cabarrus Co., N. C.	Rev. F. W. E. Peschau, D.D.	Rev. C. B. King.....	Col. P. N. Heilig
N.C.	Call	Aug. 27, 1889.....	St. John's, Salisbury, N. C.	Rev. F. W. E. Peschau, D.D.	Rev. C. B. King.....	Col. P. N. Heilig
Tenn.	69	Nov. 8, 1889.....	Holly Grove Ch., Ilex, N. C.	Rev. A. L. Crouse.....	Rev. J. Paul Stirewalt.....	Rev. J. N. Stirewalt
N.C.	87	May 2, 1890.....	St. Luke's, Davidson Co., N. C.	Rev. G. H. Cox.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	70	Oct. 24, 1890.....	Mt. Calvary, Stony Man, Va.	Prof. W. P. Cline.....	Rev. R. H. Cline.....	Rev. J. N. Stirewalt
Tenn.	Call	Dec. 26, 1890.....	St. James, Catawba Co., N. C.	Prof. W. P. Cline.....	Rev. R. H. Cline.....	Rev. J. N. Stirewalt
N.C.	88	May 1, 1891.....	St. Enoch's, Rowan Co., N. C.	Rev. G. H. Cox.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	71	Oct. 9, 1891.....	St. Paul's, Lex. Co., S. C.	Rev. J. Paul Stirewalt.....	Rev. R. H. Cline.....	Rev. J. N. Stirewalt
N.C.	89	April 29, 1892.....	St. Paul's, Rowan Co., N. C.	Rev. G. H. Cox.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	72	Sept. 30, 1892.....	Holy Trinity, Hickory, N. C.	Rev. A. L. Crouse.....	Rev. P. C. Wike.....	Rev. J. P. Stirewalt
N.C.	90	May 2, 1893.....	Lutheran Chap., Rowan Co., N. C.	Rev. G. H. Cox.....	Rev. C. B. King.....	Mr. I. F. Patterson
N.C.	Call	Aug. 16, 1893.....	St. John's, Salisbury, N. C.	Rev. G. H. Cox.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	73	Sept. 23, 1893.....	Emmanuel Ch., New Market, Va.	Rev. I. Conder.....	Rev. J. A. Rudisill.....	Rev. J. P. Stirewalt
N.C.	91	May 3, 1894.....	Organ Ch., Rowan Co., N. C.	Rev. B. S. Brown.....	Rev. C. B. King.....	Mr. I. F. Patterson
N.C.	Call	Aug. 23, 1894.....	Bethel Ch., Rowan Co., N. C.	Rev. B. S. Brown.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	74	Sept. 22, 1894.....	St. John's, Lexington Co., S. C.	Rev. J. F. Moser.....	Rev. J. P. Miller.....	Rev. R. A. Yoder
N.C.	92	May 2, 1895.....	St. Michael's, Ired. Co., N. C.	Rev. B. S. Brown.....	Rev. C. B. King.....	Mr. I. F. Patterson
Tenn.	75	Sept. 28, 1895.....	St. Andrew's Ch., Hickory, N. C.	Rev. P. C. Wike.....	Rev. J. P. Miller.....	Rev. R. A. Yoder
N.C.	93	April 30, 1896.....	St. James Ch., Concord, N. C.	Rev. V. R. Stickley.....	Rev. M. G. G. Scherer.....	Mr. J. D. Heilig
Tenn.	76	April 22, 1896.....	St. Matthew's, Tom's Brook, Va.	Rev. John N. Stirewalt.....	Rev. John J. George.....	Rev. R. A. Yoder
N.C.	94	April 29, 1897.....	St. John's, Cabarrus Co., N. C.	Rev. V. R. Stickley.....	Rev. H. N. Miller, Ph.D.	Mr. J. D. Heilig
N.C.	Call	Sept. 9, 1897.....	St. Enoch's, Rowan Co., N. C.	Rev. V. R. Stickley.....	Rev. H. N. Miller, Ph.D.	Mr. J. D. Heilig
Tenn.	77	Nov. 26, 1897.....	St. Tabor, New Brookland, S. C.	Prof. J. C. Moser, D.D.	Rev. A. R. Beck.....	Prof. R. A. Yoder
N.C.	95	April 28, 1898.....	Macedonia Ch., Burlington, N. C.	Rev. J. C. A. Rose.....	Rev. L. E. Busby.....	Mr. J. D. Heilig
N.C.	Call	July 6, 1898.....	Organ Ch., Rowan Co., N. C.	Rev. J. C. A. Rose.....	Rev. L. E. Busby.....	Mr. J. D. Heilig
Tenn.	78	Nov. 10, 1898.....	Daniel's Ch., Lincolnton, N. C.	Rev. J. P. Stirewalt.....	Rev. E. H. Kohn.....	Rev. R. A. Yoder
N.C.	96	May 4, 1899.....	St. John's, Salisbury, N. C.	Rev. C. A. Rose.....	Rev. L. E. Busby.....	Mr. J. D. Heilig
N.C.	Call	Feb. 20, 1900.....	St. John's, Salisbury, N. C.	Rev. C. A. Rose.....	Rev. L. E. Busby, D.D.	Mr. J. D. Heilig
Tenn.	79	Aug. 24, 1899.....	Solomon's Ch., Forestville, Va.	Rev. E. H. Kohn.....	Rev. A. L. Bollek.....	Rev. R. A. Yoder, D.D.
N.C.	97	May 3, 1900.....	First Ch., Albemarle, N. C.	Rev. C. B. Miller.....	Rev. C. B. King.....	Mr. J. D. Heilig
Tenn.	80	Aug. 23, 1900.....	Cedar Grove, Lexington Co., S. C.	Rev. J. C. Moser, D.D.	Rev. J. Paul Stirewalt.....	Rev. R. A. Yoder, D.D.
N.C.	98	May 2, 1901.....	Frieden's Ch., Gibsonville, N. C.	Rev. C. B. Miller.....	Rev. C. B. King.....	Rev. J. D. Heilig
Tenn.	81	Aug. 22, 1901.....	Lutheran Chap., Gaston Co., N. C.	Rev. W. A. Deaton.....	Rev. C. Luther Miller.....	Rev. R. A. Yoder, D.D.
N.C.	99	April 30, 1902.....	St. James Ch., Concord, N. C.	Rev. R. C. Holland, D.D.	Rev. C. B. King.....	Mr. J. D. Heilig
N.C.	Call	June 24, 1902.....	St. Marks, China Grove, N. C.	Rev. R. C. Holland, D.D.	Rev. C. B. King.....	Mr. J. D. Heilig

Time, Place, and Officers of Conventions (Continued)

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Synod	No.	Date	Place of Meeting	President	Secretary	Treasurer
Tenn.	82	Aug. 21, 1902	Rader's, Rockingham Co., Va.	Rev. A. R. Beck	Rev. E. J. Sox	Rev. R. A. Yoder, D.D.
N.C.	100	April 28, 1903	St. John's, Salisbury, N. C.	Rev. R. O. Holland, D.D.	Rev. V. Y. Booser	Mr. J. D. Heilig
Tenn.	83	Oct. 15, 1903	St. Peter's, Lex. Co., S. C.	Rev. R. H. Glinc	Rev. James F. Deal	Rev. R. A. Yoder, D.D.
N.C.	101	May 11, 1904	Christiana, Rowan Co., N. C.	Rev. G. H. Cox, D.D.	Rev. V. Y. Booser	Mr. J. D. Heilig
Tenn.	84	Oct. 12, 1904	Mt. Moriah, Rowan Co., N. C.	Rev. E. L. Wessinger	Rev. James F. Deal	Rev. R. A. Yoder, D.D.
N.C.	102	May 17, 1905	Pilgrim Ch., Lexington, N. C.	Rev. G. H. Cox, D.D.	Rev. V. Y. Booser	Mr. J. D. Heilig
Tenn.	85	Aug. 9, 1905	St. John's Ch., Faxe Co., Va.	Rev. J. P. Stirewalt	Rev. James F. Deal	Rev. R. A. Yoder, D.D.
N.C.	103	May 2, 1906	St. John's, Cabarrus Co., N. C.	Rev. G. H. Cox, D.D.	Rev. V. Y. Booser	Mr. J. D. Heilig
Tenn.	86	Aug. 8, 1906	St. Thomas, Lexington Co., S. C.	Rev. E. J. Sox	Rev. C. K. Bell	Rev. R. A. Yoder, D.D.
N.C.	104	May 1, 1907	Salem Ch., Rowan Co., N. C.	Rev. G. H. Cox, D.D.	Rev. V. Y. Booser	Mr. J. D. Heilig
Tenn.	87	Oct. 16, 1907	St. Matthew's, Kings Mt., N. C.	Rev. E. J. Sox	Rev. C. K. Bell	Rev. R. A. Yoder, D.D.
N.C.	105	April 29, 1908	Lutheran Chap., Ch. Grove, N. C.	Rev. V. Y. Booser	Rev. H. A. McCullough	Mr. J. D. Heilig
Tenn.	88	Sept. 23, 1908	Emmanuel Ch., New Market, Va.	Rev. J. C. Moser, D.D.	Rev. C. K. Bell	Rev. R. A. Yoder, D.D.
N.C.	106	April 28, 1909	Faith Ch., Rowan Co., N. C.	Rev. V. Y. Booser	Rev. H. A. McCullough	Mr. J. D. Heilig
Tenn.	89	Oct. 6, 1909	St. Paul's, Lexington Co., S. C.	Rev. W. J. Boger	Rev. B. L. Stroup	Rev. R. A. Yoder, D.D.
N.C.	107	May 4, 1910	First Ch., Albemarle, N. C.	Rev. V. Y. Booser	Rev. H. A. McCullough	Mr. J. D. Heilig
Tenn.	90	Oct. 5, 1910	Emmanuel's, Lincolnton, N. C.	Rev. W. J. Boger	Rev. B. L. Stroup	Rev. R. A. Yoder, D.D.
N.C.	108	May 10, 1911	St. Paul's, Wilmington, N. C.	Rev. M. M. Kinard, Ph.D.	Rev. H. A. McCullough	Mr. J. D. Heilig
N.C.	Call	Jan. 16, 1912	St. Mark's, China Grove, N. C.	Rev. M. M. Kinard, Ph.D.	Rev. H. A. McCullough	Mr. J. D. Heilig
Tenn.	91	Sept. 20, 1911	St. Peter's, Shen. Co., Va.	Rev. J. P. Stirewalt	Rev. J. D. Mauney	Mr. M. L. Mauney
N.C.	109	May 7, 1912	St. Mark's, Charlotte, N. C.	Rev. M. M. Kinard, Ph.D.	Rev. T. C. Parker	Mr. J. D. Heilig
Tenn.	92	Nov. 6, 1912	St. Jacob's, Chapin, S. C.	Rev. L. L. Lehr	Rev. J. D. Mauney	Mr. M. L. Mauney
N.C.	110	May 7, 1913	St. John's, Coharus Co., N. C.	Rev. M. M. Kinard, D.D., Ph.D.	Rev. T. C. Parker	Mr. J. D. Heilig
Tenn.	93	Oct. 1, 1913	Holy Trinity, Hickory, N. C.	Rev. L. L. Lehr	Rev. D. I. Offman	Mr. M. J. Mauney
N.C.	111	May 6, 1914	Macedonia Ch., Burlington, N. C.	Rev. M. M. Kinard, D.D., Ph.D.	Rev. T. C. Parker	Mr. J. D. Heilig
Tenn.	94	Oct. 14, 1914	St. Mary's, Mt. Jackson, Va.	Rev. C. K. Bell	Rev. D. I. Offman	Rev. E. J. Sox
N.C.	112	May 12, 1915	St. Paul's, Salisbury, N. C.	Rev. C. A. Brown	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	95	Oct. 13, 1915	Mt. Tabor, New Brookland, S. C.	Rev. C. K. Bell, D.D.	Rev. D. I. Offman	Rev. E. J. Sox
N.C.	113	May 10, 1916	St. James Ch., Concord, N. C.	Rev. C. A. Brown	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	96	Nov. 1, 1916	Good Shepherd, Mt. Holly, N. C.	Rev. A. R. Beck	Rev. D. I. Offman	Rev. E. J. Sox
N.C.	114	May 9, 1917	First Ch., Albemarle, N. C.	Rev. C. A. Brown	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	97	Sept. 26, 1917	Rader's Ch., Timberville, Va.	Rev. A. R. Beck	Rev. D. I. Offman	Rev. E. J. Sox
N.C.	115	May 8, 1918	Augsburg, Winston-Salem, N. C.	Rev. C. A. Brown	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	98	Nov. 3, 1918	Mt. Horeb Ch., Chapin, S. C.	Rev. B. D. Wessinger	Rev. R. M. Carpenter	Rev. E. J. Sox
N.C.	116	May 14, 1919	Union Ch., Rowan Co., N. C.	Rev. J. L. Morgan	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	99	Sept. 10, 1919	Solomon's, Forestville, Va.	Rev. B. D. Wessinger	Rev. R. M. Carpenter	Rev. E. J. Sox
N.C.	117	May 11, 1920	St. Mark's, China Grove, N. C.	Rev. J. L. Morgan	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	100	Oct. 12, 1920	Emmanuel, Lincolnton, N. C.	Rev. B. D. Wessinger	Rev. G. H. B. Schaeffer	Rev. E. J. Sox
N.C.	Call	Mar. 1, 1921	Haven Ch., Salisbury, N. C.	Rev. J. L. Morgan, D.D.	Rev. G. H. B. Schaeffer	Mr. J. D. Heilig
Tenn.	Adj.	Mar. 1, 1921	St. John's, Salisbury, N. C.	Rev. W. A. Deaton, D.D.	Rev. H. B. B. Schaeffer	Rev. E. J. Sox

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U.N.C.	118	Mar. 2, 1921	St. John's, Salisbury, N. C.	Rev. J. L. Morgan, D.D.	Rev. H. B. Schaeffer	Mr. J. D. Heilig
U.N.C.	Adj.	June 7-8, 1921	M.E. Ch., Burlington, N. C.	Rev. J. L. Morgan, D.D.	Rev. G. H. L. Lingle	Mr. J. D. Heilig
Tenn.	Adj.	June 7-8, 1921	Macedonia, Burlington, N. C.	Rev. W. A. Deaton, D.D.	Rev. H. B. Schaeffer	Rev. E. J. Sox
U.N.C.	Adj.	June 8-10, 1921	Macedonia, Burlington, N. C.	Rev. J. L. Morgan, D.D.	Rev. H. B. Schaeffer	Mr. J. D. Heilig
U.N.C.	119	Nov. 14, 1922	St. Matthew's, Kings Mt., N. C.	Rev. J. L. Morgan, D.D.	Rev. H. B. Schaeffer	Mr. J. D. Heilig
U.N.C.	120	Nov. 6, 1923	St. Mark's, Charlotte, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
U.N.C.	121	Nov. 17, 1924	Luth. Chapel, Gastonia, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
U.N.C.	122	Nov. 9, 1925	Holy Trinity, Hickory, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
The U.N.C. held no meeting in the calendar year 1926						
U.N.C.	123	Feb. 21, 1927	St. John's, Salisbury, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
U.N.C.	124	Feb. 20, 1928	Augsburg, Winston-Salem, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
U.N.C.	125	Feb. 4, 1929	St. James Ch., Concord, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. J. D. Heilig
U.N.C.	126	Feb. 17, 1930	St. James Ch., Rockwell, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	127	Feb. 9, 1931	Beth Eden Ch., Newton, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	128	Feb. 9, 1932	First Ch., Albemarle, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	129	Feb. 7, 1933	Mt. Moriah, China Grove, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	130	May 22, 1934	St. Paul's, Wilmington, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	131	May 21, 1935	Emmanuel Ch., High Point, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz	Mr. C. S. Heilig
U.N.C.	132	May 26, 1936	Holy Trinity, Hickory, N. C.	Rev. J. L. Morgan, D.D.	Rev. J. C. Dietz, D.D.	Mr. C. S. Heilig
U.N.C.	133	May 25, 1937	Ascension Ch., Shelby, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad	Mr. C. S. Heilig
U.N.C.	134	June 1, 1938	St. Matthew's, Rowan Co., N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad	Mr. C. S. Heilig
U.N.C.	135	May 31, 1939	St. John's, Cherryville, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad	Mr. C. S. Heilig
U.N.C.	136	May 29, 1940	St. Andrew's, Hickory, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad	Mr. C. S. Heilig
U.N.C.	137	June 4, 1941	St. Andrew's, Hickory, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	Sp.	Sept. 25, 1941	St. Mark's, China Grove, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	138	June 3, 1942	St. Andrew's, Hickory, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	139	Feb. 23, 1943	St. John's, Salisbury, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	140	Feb. 15, 1944	St. James Ch., Concord, N. C.	Rev. J. L. Morgan, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	141	April 3, 1945	St. John's, Cab. & Organ, N. C.	Rev. J. L. Morgan, D.D., LL.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	142	Feb. 26, 1946	Augsburg, Winston-Salem, N. C.	Rev. J. L. Morgan, D.D., LL.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	143	April 15, 1947	St. John's, Salisbury, N. C.	Rev. V. R. Cromet, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	144	April 6, 1948	St. John's, Salisbury, N. C.	Rev. V. R. Cromet, D.D.	Rev. F. L. Conrad, D.D.	Mr. C. S. Heilig
U.N.C.	145	April 26, 1949	Augsburg, Winston-Salem, N. C.	Rev. F. L. Conrad, D.D.	Rev. F. L. G. Schott, Jr.	Mr. C. S. Heilig
U.N.C.	146	April 18, 1950	Beth Eden Ch., Newton, N. C.	Rev. F. L. Conrad, D.D.	Rev. F. L. G. Schott, Jr.	Mr. C. S. Heilig
U.N.C.	147	April 3, 1951	St. Paul's, Wilmington, N. C.	Rev. F. L. Conrad, D.D.	Rev. F. L. G. Schott, Jr.	Mr. C. S. Heilig
U.N.C.	148	April 22, 1952	St. Andrew's, Hickory, N. C.	Rev. F. L. Conrad, D.D.	Rev. F. L. G. Schott, Jr.	Mr. C. S. Heilig
U.N.C.	149	May 4, 1953	St. John's, Salisbury, N. C.	Rev. F. L. Conrad, D.D.	Rev. F. L. G. Schott, Jr.	Mr. C. S. Heilig

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ERRATA

Page 175, Whiteaides should be Whiteside.

Page 183, M. J. Matthias should be H. J. Matthias.

Page 187, L. A. Sloop should be L. R. Sloop.

Page 199, Anger should be Agner.

Page 204, line 13 from bottom, rude should be crude.

Page 206, line 19 from top, county should be country.

Page 218, line 18 from top, funiture should be furniture.

Page 219, line 20 from top, August 17, should be July 17.

Page 225, Tritinity should be Trinity.

Page 225, last full line, Chestnue should be Shestnut.

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